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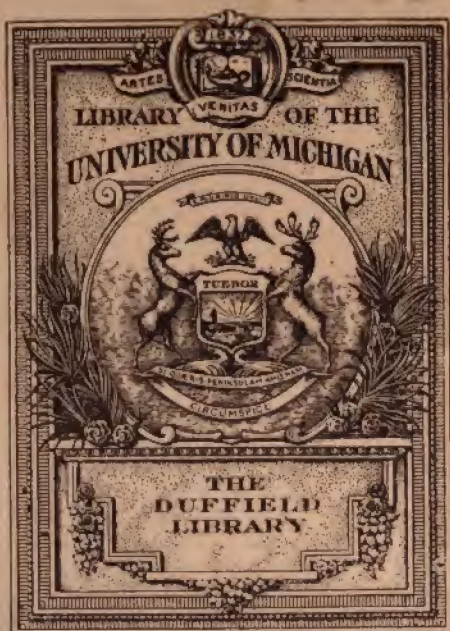
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Godwin - Moses and Aaron



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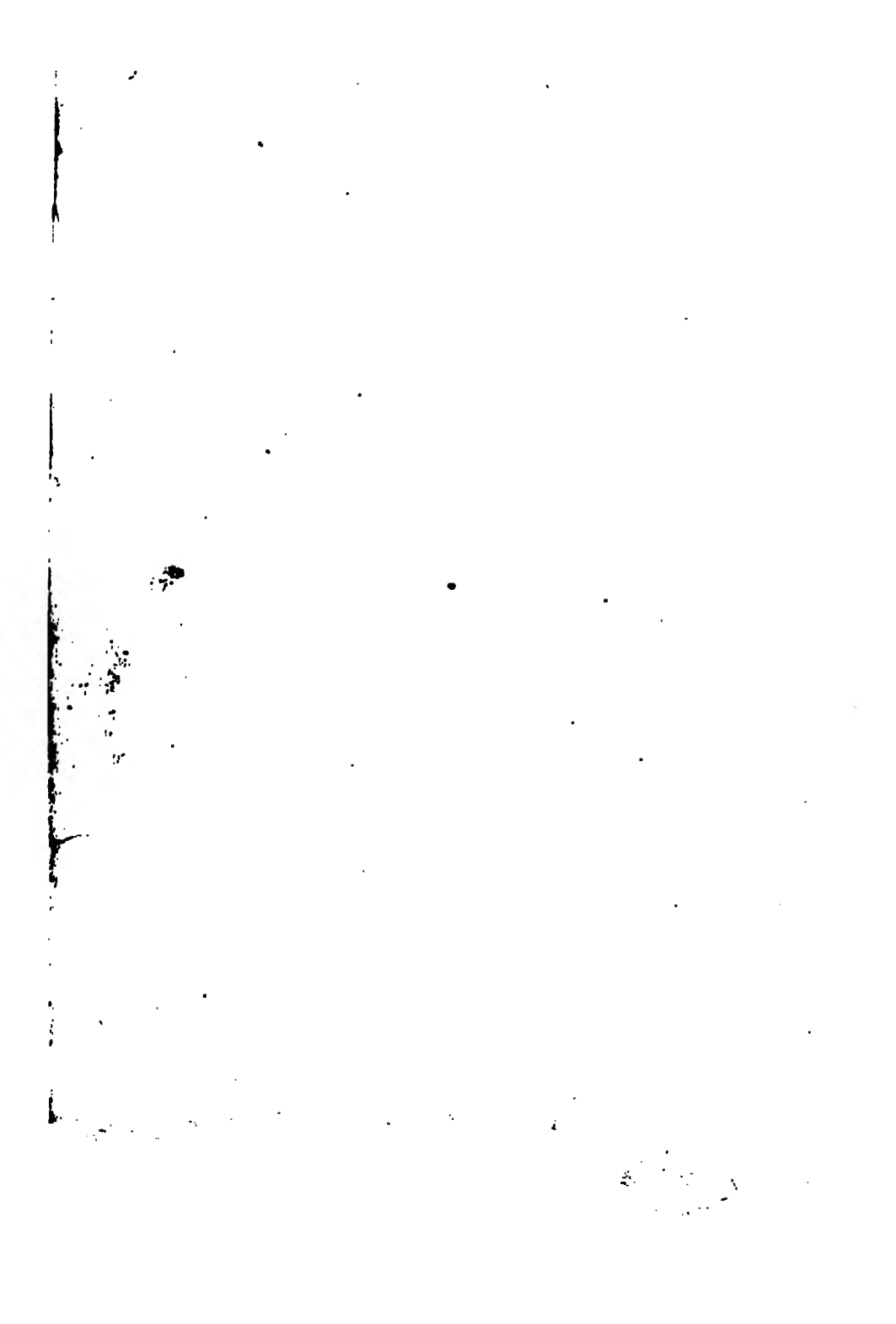
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11-73

1. George Meade

2. Romanus M. Smith

3. Archibald H. Smith



Moses and Aaron :

CIVIL and ECCLESIASTICAL

R I T E S,

Used by the ancient HEBREWS ; observed, and at large opened, for the clearing of many obscure TEXTS thorowout the whole SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewise is shewed what Customs the HEBREWS borrowed from Heathen people : And that many Heathenish Customs, originally, have been unwarrantable imitations of the HEBREWS.

The Eleventh Edition.

By Thomas Godwyn, B. D.

L O N D O N,

Printed for S. Griffin, R. Scot, T. Bassett, J. Wright,
and R. Chiswel, 1678.

BM
700 -
G 59
1673

A decorative woodcut vignette featuring a central oval frame surrounded by intricate floral and foliate patterns. The design is symmetrical and highly detailed, with various leaves, scrolls, and floral motifs filling the space around the central oval. The style is characteristic of 18th-century book ornamentation.

Earle of *Pembroke*, Lord Chamberlain of His
Majesties Household, L. Warden of the Stanneries,
Knight of the most Noble Order of the Garter,
one of His Majesties most Honourable Privy
Council, and Chancellor of the famous Univer-
sity of *Oxford*.

All Grace and Happiness.

Right Honourable,

THat many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with Moses and Aaron; Were Customs antiquated thorowly known, many difficulties in Scripture would appear Elegancies; and the places which now (through obscurity) dishearten the Reader, would then become

The Epistle Dedicatory.

*sweet invitations to an unwearied assiduity in per-
using these sacred Oracles. If my present labour
shall give such light to some obscure passages, that
thereby Gods people shall be drawn on with the
greater delight, to the exercising themselves in
reading of Holy Writ, it shall not repent me of my
tedious travels in these Rites and Customes, of
Generations long since past; which whosoever un-
dertaketh, shall find the way long and thorny, the
path over-grown and hardly discernable; the
Guides few to direct, and those speaking in strange
Languages; and many apt to discourage him, be-
cause themselves are either lazy, and will not, or
Lame and cannot walk the same way. But now
(through Gods assistance) being come to the end of
my Journey, the discoveries made on the way, such
as they are (and such some are, as not observed be-
fore) humbly crave your Lordship's protection.*

From Kensington,

Feb. 21. 1627.

Your Honour's in all duty,
and service devoted,

THO. GODWYN.

THE A R G U M E N T O F E A C H B O O K and C H A P T E R.

The first Book.

Of Persons.

- Chap. 1. **T**He form of their Common-wealth till Christ, and when the Scepter departed.
2. Publicans, their Office, who the chief.
 3. Profolytes who, how made.
 4. Kings, Why Pilate clad Christ in Purple; Herod in white.
 5. High-Priests, Priests, Levites, Netbinims.
 6. Prophets who, the Wise-man, Scribe, and Disputer, mentioned.
1 Cor. 1. 20.
 7. Title of Rabbi, when, how, to whom given.
 8. Nazarites and Rechabites.
 9. Assideans, difference between the Righteous and Good man, mentioned, Rom. 5. 7.
 10. Pharisees, whence their name, when they began, what their Dogmata.
 11. Sadduces, whence their name, when they began, what their Dogmata.
 12. Essenes, whence their name, when they began, what their Dogmata.
 13. Gaulonites, and Herodians, what they were.

THE

The Argument of each:

The second Book.

Of Places.

- Chap. 1. **T**Heir Temple, how forty six years a building.
Why certain Psalms are entituled Graduales Songs of degrees.
2. Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple.
 3. Gates of Jerusalem.
 4. Groves and High-placer.
 5. Cities of Refuge.
-

The third Book.

Of Daies, Times, and Feasts.

- Chap. 1. **T**Heir daies, hours, weeks, years.
2. Their manner of feasting, salutations, blessing, cup of blessing.
 3. Their Sabbath; a Sabbath-daies-journey, how much, and whence.
 4. Their Passeeover, and feast of unleavened bread: How a soul cut off from Israel.
 5. Their Pentecost, what the second-first Sabbath was, Luk. 6. 1.
 6. Their feast of Tabernacles, Hosanna, and Hosanna-Rabba.
 7. Their feast of Trumpets, their New-Moons, Translation of feasts.
 8. Their feast of Expiation: what meant by the filth of the world, and the off-scouring of all things, 1 Cor. 4. 13.
 9. Their Sabbatical year.
 10. Their Jubilee, their use thereof.
 11. Their feast of Parim, and feast of Dedication.

THE

Book and Chapter.

The fourth Book.

Of their Idolatry.

Chap. 1. **T**He beginnings of Idolatry.

2. Moloch, Adram-Melech, Anani-Melech, Baal, the Tabernacle of Moloch, &c.
3. Baal-Poor, Baal-Tsephan, Baal-Zebub, Baal-Berith, Bel and the Dragon.
4. Dagon.
5. The molten Calf.
6. Astaroth, Ammonia; Juno, the Queen of Heaven, Diana of the Ephesians,
7. Other Idol-gods mentioned in Scripture.
8. Sorts of divine revelation, Urin and Thummim.
9. Teraphim, what they were.
10. Sorts of Divination forbidden.

The fifth Book.

Of their Consistories:

Chap. 1. **C**ourts of Judgements, their Ecclesiastical Consistory.

2. Sorts of Excommunication,
3. Civil Consistories, what persons necessarily present, what meant by the Magistrate, Judge, and Officer, Luk. 12. 58.
4. The number of their civil Courts, what meant by a Council, Judgement, fire of Gehenna, Matth. 5.
5. Manner of electing Judges.
6. Ceremonies common in all capital Judgements: whence that phrase came, his blood be on us and our children.
7. Their capital punishments what they were.
8. Punishments not capital.
9. Punishments borrowed from other Nations: whether S. Paul fought with the beasts at Ephesus.

THE.

The Argument of each, &c.

The sixth Book. Of Miscellaneous Rites.

- Chap. 1. **C**ircumcision; whence, the use of Godfathers in Baptism.
2. First-fruits, first-lings, first-born.
 3. Sorts of Tithes, manner of paying them.
 4. Marriages and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head, 1 Cor. 11. 10.
 5. Burials, manner of embalming, manner of their Sepulchres, what meant by baptizaton of the dead, 1 Cor. 15. 9.
 6. Of their Oaths.
 7. Of their writing, their Masorites, and their work.
 8. Israels pitching of their tents, or of their camps.
 9. Their Measures.
 10. Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns.

MOSES



Moses and Aaron.

The first Book Treateth of Persons.

C H A P. I.

Of the form of the Hebrewes Common-wealth until Christ his coming, and when the Scepter departed from them.

TH E form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jewes*, where these changes are observable.

At first, the *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: of *Noah* towards *Cham*, *Gen.* 9. 25. of *Abraham* towards *Hagar* and *Ismael*, *Gen.* 21. 10. of *Jacob* towards *Simeon* and *Levi*,

B

Gen.

Gen. 49. 3. and of Judah towards Thamar, Gen. 38. 24.

In Moses his days then did this prerogative of primo geniture cease: and as Aaron and his posterity was invested with the right and title of Priests; so Moses, and after him Joshua, ruled all the people with a kind of Monarchical authority. For Moses was among the righteous as King, Deut. 32. 5.

After Joshua succeeded Judges; their Officers were of absolute and independent authority, like unto Kings, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a Judge, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that Gideon had delivered the people out of the hand of the Midianites, he being offered the Kingdom, replied, I will not reign over you, neither shall my Child reign over you, Judg. 8. 23. That of Samuel, that he judged Israel all the days of his life,

a Zepper lib 3.
leg. Mos cap 6.

1 Sam. 7. 15. was (a) extraordinary. In this respect, their Judges symbolize with the Roman Dictators.

b Aug. de Civ.
Dei, l. 18 c. 22

This state of Regiment continued amongst them by the computation of S. (b) Augustine, three hundred twenty nine years. In these vacancies or distances of time between Judge and Judge, the greater and weightier matters were determined by that great Court of the Seventy called the Senadrin; in which respect the form of Government may be thought Aristocratical. Kings succeeded the Judges, and they continued from Saul unto the Captivity of Babylon, that is, (c) about 502 years.

c Zepper. leg.
Mosais. l. 3. c. 6.
d Vade Fancii
Chronol.

From the Captivity unto the coming of Christ, (which time is (d) thought to have been five hundred

dred

dred thirty six years) the state of the *Jewes* became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supream authority in themselves, but as it pleased the *Persian Monarchs* to assigne them ; (e) they were termed ראשי גלות *Rasche galuth*, ἀρχαὶ τῆς ἀρχῆς *Heads of the Captivity*. Of this sort was *Zorobabel* and his successors, who are reckoned in the (f) *Hebrew Chronicles* to be these, *Mesullam*, *Hananiah*, *Berachiah*, and *Hofadiah*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chief Governours after *Alexander the Great*. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Maccabai*, from *Judas Maccabeus*, (g) and he had this name מַכַּבֵּי *Macchabeus*, from the Capital Letters of this Motto, written in his Ensigne or banner, יהוה ימך כבוד כאלים *Quis sicut tu inter Deos, O Domine ?* Where the first letters are, *M, C, B, A, I*. Among the *Maccabees* soveraign authority continued until *Herod the Askalonite* his reign, at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a Law-giver from between his feet, untill *shiloh*, that is, the (h) *Messias* come, *Gen. 49. 10*.

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to *Judah*: 2. When taken from him. But first we must observe how these two words, *Judah*, and the *Scepter*, are distinguished.

c Maimon. in
Iad. lib. vii.
tract. Sanedr. in
c. 4. sect. 13.
f Seder Olam
minus.

g Carion chron.
lib. 2. p. 144.

h Targum Uri-
el. eadem pene
verba habet
Targum Jero-
soly.

i Origen. hom.
17. in Genes.
Epiphan. contra
Ebtionas, &
maxima He-
braeorum pars.

k Cunaus de
rep. Hebr. lib. 1.
cap. 5. p. 81.

Some take
Judah.

l Euseb. demon.
lib. 8. cap. 1.
Montacus. in
Annales. p. 72.
Casaub. contra
Baron. pag. 162.

m Paires / lea-
rique omnes.

n Casaubon
advers. Baron.
p. 19. It. p. 23.
Justinus Mart.
in Dialog. cum
Typhone. Cu-
naus lib. 1. de
rep. Heb. c. 9.
p. 82.

Some take
Scepter.

1. For the (i) particular *Tribe of Judah*: but this seemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the *Tribe of Levi*.

2. For the (k) *Two Tribes* which cleaved to *Rehoboam*; because in that division of the People, these *Two Tribes* alone were called *Jews*, and that from *Judah*, and that never before this division.

3. For (l) *all the whole body of Israel*, consisting of *Twelve Tribes*; all which (in the judgment of these men) were afterwards by the singular providence of God, called *Jews* from *Judah*.

1. For (m) *legal power*, and sovereign authority, residing in one man principally.

2. For the (n) *form of government*, and face of a *Common-wealth*, governed and ruled by its own laws, customes, and rites: signifying as well the rule and authority of *inferiour Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

From these different acceptions of these two words, flow four different acceptions of *Jacobs Prophecy*.

Some

Some are of (o) opinion that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People: and that their *Scepter* was not taken from them until the destruction of *Jerusalem*; because, that after *Herod's* time until then, their Laws remained in force, their *Priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

o *Cunaeus lib. 1. derep. Heb. cap. 11. pag. 96.*

Some are of (p) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them until the Destruction of *Jerusalem*: not in *Herod*, because he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *Profession*, not of *Countrey* or *Nation*.

p *Joseph. Scal. ex quo Casaub. advers. Baron. p. 19. li. p. 39.*

Some are of (q) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herod's* time: yet so, that in *Herod's* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

q *Montacut in Analeft. p. 74.*

Some are of (r) opinion, that the *Scepter* taken in the first acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herod's* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scep-*

r *Augustin. contra Manich. lib. 12. cap. 47. Euseb. demonstr. l. 8. Carion. Chron. pag. 143.*

f P. Galatin.
4. cap. 6. p. 203.
ex Talmud. Je-
rosol.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed and given to a *Profelyte*, never so before, (s) yea now also the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

CHAP. II.

Of the Publicans.

a Joseph Locu-
tus de Pom-
petot. 1. de bello
Jud. c. 5 p. 720.

b Harum socie-
tatum frequens
mentio facta est
apud Ciceron.
in orat. pro Sex-
Ros. Murana,
in Cn. Plancio,

WEE having seen the most remarkable changes in the Common wealth of the *Hebrews*; we will note the chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which (a) was effected by *Pompey* three score years before the Birth of our Saviour) certain Offices were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces: (b) Every Province had his several *Societie*, or company of *Publicanes*: Every *Society* his distinct *Governour*: in which respect it is, that *Zachens* is called by the *E-vangelists*,

vangelists, ἀρχηλαῖος *princeps Publicanorum*, the chief Receiver of the tribute, or chief Publican, Luke 12. 2.

And all the Provincial Governours in these several Societies, had one chief (c) *Master* residing at Rome, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the *Jews*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinical* proverb, (d) *Take not a Wife out of that family wherein there is a Publican, for such are all Publicans*. Yea a faithful *Publican* was so rare at Rome it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this * superscription; Καλῶς τελωνήσας, For the Faithful *Publican*. And therefore no marvel, if in the Gospel, *Publicans* and *sinners* go hand in hand.

c Sigon. de An-
tig. jure civium
Rom. lib 2. c. 4.

d If. Casaubon
exercit. 13. 37.

* Suet. in Flav.
Vesp. as. cap. 1.

It is now generally received as a truth undoubted, that not only *Heathen* people, but sometimes *Jews* themselves became *Publicanes*. *Tertullian* was of another opinion, (e) and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by (f) *Jerome*, and reason it self perswadeth the contrary. First, *Matthem* who was a *Publican*, was afterwards an *Apostle*, and therefore unlikely to have been an *Heathen*. Secondly, *Zachens* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly (g) erroneous.

e Tertul. de
pudic. c. 9.
f Jeronym. epist.
ad Damasum.
g Fraudis fuit
acutissimo
Pæno Hebraica
linguae ignora-
tio, nusquam
enim occurrit
in fonte spuris
illo textus, quo
Tertullianus
potissimum ni-
tatur, non erit
vestigal, pen-
dens ex filiis
Israel. Deut.
23.

C H A P. III.

Israelites, Proslytes.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews* and *Proslytes*; he that was born an *Hebrew*, either by *Fathers* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil. 3. 5*. He that was born a *Proslyte* either by *Fathers* or *Mothers* side, was termed *Ben-gar*, the son of an *he Proslyte*; or *Ben gara*, The son of a *she-proslyte*; but he that was by *Fathers* and *Mother's* side a *Proslyte*, was termed (a) *Baghag*, that is, the son of he and the *Proslytes*.

a Magni quidam nominis Rabbi apud Judæos fuit, quem ex Paganismo ad Judæismum conversum
 וְכָל הַיִּשְׂרָאֵל בְּרַגְלָא
 appellarunt. i.
 filius Proselyti,
 filius proselyte,
 Pirke. Aboth.
 cap. 5
 b De Judæis Græciensib. vid. Scal. animad. Euseb. 124. 1. Et in Can. Isag. 278.

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew* Text, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek* translation, and thence were termed Ἑλλωισαὶ (b) *Græcists*. S. *Luke* mentioneth both. There arose a murmuring, Ἐλ-λωισμῶν of the *Græcists*, towards the *Hebrews*, *Acts* 6. 1. Where note the difference between Ἑλλωισ, and Ἑλλωισαὶ, the *Græcians*, and the *Græcists*. The *Græcians* are used by Saint *Paul*, to signify all the *Heathen* people, and stand in opposition with *Hebrews* in the general acception, containing both *Græcists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Græcists* were both by birth and religion *Hebrews* standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palestina*.

The whole body of *Israel* was divided into twelve Tribes, and publique Records were kept, wherein every

every ones Genealogy was registred, to manifest unto what particular tribe he belonged. These records *Herod* burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him.

(c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted; namely, That no distinction either of Tribe or Family, might appear; but, all being unfounded, and amongst the rest *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

c *Euseb. Eccl. hist. li. i. cap. 8.*

Prosylites were those Heathen people, who disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Prosylites* ἀπὸ τοῦ προσελυθέναι, from their coming and adjoyning unto the *Jews*. Concerning these *Prosylites*, we will consider these three things. 1. The several kinds of *Prosylites*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Prosylites* were two; גֵּר בְּרִית Ger berith, *Prosylitus fæderis*, A *Prosylite of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pedagogy. (d) The *Rabbies* term such a one גֵּר צֶדֶק Ger tsedeck, *Proselytum justitie*, A *Prosylite of righteousness*. Secondly, גֵּר שַׁעַר Ger shaghar, *Proselytus portæ*, A *Prosylite*, or *stranger within thy gates*. *Deut. 14. 21.* Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called גֵּר תּוֹשָׁב Toshab, *Incola*, an *Inhabitant*. He was not circumcised, neither did he conform himself to the *Mosaical*

d *Rabbi Solomon, Deut. 23. 14.*

c Scheindler in
pentaglot. p.
1530.

f *Ανδρῶν
ἰουδαίων.

rites, and ordinances, only he was tyed to the obedience of those Commandments, which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandments ; (e) which they reckon thus :
1. Judgements or Punishments for Malefactours.
2. Blessing the name of God ; under this is contained the keeping of the Sabbath. 3. Disclaiming of Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews* (f) *Ment that feared God* of every Nation under Heaven, *Acts* 2. 5.

g Moses Kotsen,
fol. 45^a. col. 2.

* כמילח
יבטבילה
ובחורציה
רמימטה
קרבני.

h Drusius de
tr ib. Sell 2 p.
102.

i Moses Aegy-
ptius, in Assure-
biah, Perck. 12.
fol. 137. vide
zerarium tri-
baref. l. 2. c. 1.

Secondly, to the making of one to be a *Proselyte of the Covenant* according to the difference of sex, and the difference of times the Rites of initiation varied. To the making of (g) a *Male-Proselyte*, at first three things were required. 1. * *Circumcision*. 2. *A kind of purification by water*. 3. *The blood of Oblation*. This *oblation* was commonly two *Turtles* or *Pigeons*. To the making of a *Woman Proselyte*, were required only *purification by water*, and *Oblation* (h). Now because the *Jews* have neither *Altar*, nor *Sacrifice*, they say that for the *Males*, *Circumcision*, and *purification by water* sufficeth ; and for the *Females*, only *purification by water*, (i) In *Dauids* time, they say that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, by this *purification*.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until *Christ* his institution : yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*,

ſas, as appeareth by their coming unto *John*, queſtioning not ſo much his *Baptiſm*, as his *Authority*, by what *authority* he baptized: *Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet?* *John* 1. 25.

Thirdly, the reſpect born by the *Jews* towards *Proſylites*, was charitable; (*k*) they uſed no upbraiding terms towards them, ſaying *Remember thy former deeds*. Notwithſtanding it was alſo provided, (*l*) No *Proſylite* ſhould be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an uſual proverb, which admoniſhed them of warineſs (*m*) *Vel ad decimam uſq; generationem a Proſelytis cave*; Beware of *Proſylites* to the tenth generation.

k P. *Paſ.* *Exod.* 22. 31.

l *Mofes* *Ægypt.* *lib. ult. lad.* *traſſ.* *Sanhedr.* c. 2.

m *Cafaub. ad- verſ. B. aron.* 27.

CHAP. IV.

Of their Kings.

WE ſhall read of three ſorts of *Kings* in the Old Teſtament. *Melchizedeck* was *King* and *Prieſt*; *David* *King* and *Prophet*; others ſimply *Kings*. *Melchizedeck* was *King* and *Prieſt*, *David* *King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the ſame man, intimates that ſupreme Authority ſhould alwayes be accompanied with care of Religion: In which reſpect *Joſh*, when he was anointed *King*, received the Teſtimony, or Book of the Law, 2 *King* 11. 12. Neither did theſe two meet only in *Melchizedeck* & *David*, but the ſame man among the *Heathens* (*a*) was oftentimes *King* and *Prieſt*. And *Triſmegiſtus* had his name *Ter maximus*, (*b*) becauſe he was *Philofophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not anointed,

a *Rex Anius, Rex idem bo- minum, Phœti- que Sacerdos.* *Virg. Æneid.* lib. 3.

b *Alex. Neopla- ſit. lib. 2. cap.*

but onely those in whom succession was broken; and there the first of the family was anointed for his Successor, except in case of dissention, where there was required a renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

Furthermore, *Saul* and *Jehu* were anointed כֶּסֶף *Bepac*, with a cruse of Oyl, to shew the short continuance of their Kingdoms. *David* and *Solomon* were anointed בֶּקֶרֶן *Bekeren*, with an horn of oyl; that is, in a plentiful measure, to shew the long continuance of their Kingdoms.

As Kings were distinguished from the People by many Ensigns of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entering into battel, changed his apparel, 1 Kings 22. 30. Though purple and white colours

c Valer. Max.
lib. 1. cap. 6.
c Alex. ab.
Alex. lib. 1.
cap. 20.

were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them, (d) yea Purple above others was affected by the Emperours and Nobility of Rome; and white by the Nobility of the Jews: whence the *Hebrews* term their Noble men, and such as were of best rank חֲוִירִים *Chorim*, *Albato*s, men clad in white; and on the contrary, men of meaner rank, חֲשׁוּכִים *Chaschucim*, *Sordidato*s, men clad with a foul garment. Hence is that of Saint *James*; If there come a man with a gold ring, and in goodly apparel ἐν ἰσθῆτι καυχήσῃ, in a white garment, and there come also a poor man, ἐν ἰσθῆτι, in a vile or foul raiment, James 2. 2. This may be the reason, why, when the *Jews* accused Christ of treason, *Pilate* his Souldiers clad him in purple, Matth.

Matth. 27. 28. and Herod the Tetrarch of Galilee put on him a *white garment*, Luke 23. 11. both therein applying themselves to the customs of their own Country, and in derision clothing him as a *King*.

CHAP. V.

The High-priest, Priests, Levites, and Nethinims.

THERE were three ranks and degrees of Ministers about the Temple; *Priests, Levites, and Nethinims*; they may be paralleld with *Ministers, Deacons, and Sub-Deacons*, in the Primitive Church: Over all these, the *High-priest* was chief.

In *Aaron* and his posterity was continued the succession of the *Priests*; the *High-Priesthood* was tied to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 Kings 23. 4.

Except *Aaron*, and those that issued from his loines, (in whom the *series of Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-priest*, and the *second or Inferiour Priests*, there are two things considerable. First, their *Consecration*. Secondly, their *Office*. In both these, somewhat they differed, in somewhat they agreed.

In their *Consecration* they differed: First, (a) The *High-priest* was *anointed*: the materials of this *Chrism* or oyntment are prescribed, *Exod.* 30. 23. It was poured upon *Aarons* head, *Levit.* 8. 12. It ran

a Hinc Sacerdos summus in fonte legitur Sacerdos unus, Levit 4. 5. Jonathan habet, Sacerdos magnus vel summus. Deserit Aben Esra, Sacerdos magnus ipsa est Sacerdos unus, Lyranus adhuc clarius Sacerdos unus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

down to his beard, and to the border of his garments, *Psal. 133. 2.* The *Second Priests* were only sprinkled with this oyle, mixed with the blood of the Sacrifice, *Levit. 8. 30.* In this was typed out the unction of our *Saviour*, who was anointed with the oyl of Gladness above his Fellows, *Psal. 45. 8.* He was anointed above his Fellows, *Extensive*, and *Intensive*, *Extensive*, for though *Aaron* was anointed Priest, *Saul* anointed King, *Elisha* anointed Prophet, *Melchisedeck* King and Priest, *Moses* Priest and Prophet, *David* King and Prophet; yet none save only *Christ*, King, Priest, and Prophet. *Intensive*, he was anointed, we sprinkled. He was full of grace and truth, *John 1. 14.* And from his fullness we received grace for grace, *ver. 16.* And all Christians, especially Ministers, are unto God the sweet favour of *Christ*, *2 Cor. 2. 5.*

Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-Priest* wore at the time of his ordinary ministration in the *Sanctuary*, eight Garments, *Exodus 28.* First, *Breeches of linnen*, put next upon his flesh. Secondly, *A Coat of fine linnen*, put over the breeches. Thirdly, *A girdle embroidered, of fine linnen, blew purple, & scarlet*, wherewith the coat was girded. Fourthly, *A Robe all of Blew*, with seventy two bells of Gold, and as many *Pomegranates* of blew purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, *An Ephod of gold and of blew purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two fair *Beryl Stones*, engraven with the names of the Twelve Tribes of *Israel*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, *A Breastplate wrought of gold, blew, purple, scarlet, and fine*

fine linnen, which being a span square, was fastened by gold chains and rings, upon the *Ephod*: herein were set *twelve* several Stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Urim* and the *Thummim* placed, Seventhly, *A Miter of fine linnen, sixteen cubits long, wrapped about his head.* Eighthly, *A plate of purple gold, or holy Crown two fingers broad, whereon was engraven Holiness to the Lord:* this was tyed with a blew lace upon the fore-front of the *Miter*.

These eight Garments the *High-Priest* used in his ordinary ministration, and they are termed by the *Rabbies*, בגדי זהב, *Bidge Zabab*, *Vestimenta aurea*, *Golden Vestments*, because of their richness in comparison of other extraordinary Garments, which he wore onely once a year, when he entred into the *Holy of Holies*, upon the Propitiation day, *Lev.* 15. 4. 23. These latter are called בגדי לבן *Bigde Laban*, *Vestimenta alba*, *White Garments*; there were in number four. 1. *A linnen breeches*, 2. *A linnen coat*. 3. *A linnen girdle*. 4. *A linnen Miter*, *Levit.* 16. 4.

In the time of the *Second Temple*, (a) because the *chrism* or holy Oyl could not be found, therefore, as formerly in respect of his *unction*, the *High-Priest* was called by the *Talmudists*, מִתְרַבֵּה מִשְׁחָה *Mithrabe Mischa*, *Auctus unctione*, *The anointed*; so when he Oyl was lost in regard of his Garments, he was termed, מִתְרַבֵּה בְּגָדִים *Mithrabe Begadim*, *Auctus Vestibus*, *The cloathed*. Those forementioned Garments (b) the *High-Priest* might not wear abroad in the *City*, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander the Great*.

a *Cunens lib. 2 de rep Heb. cap 7. pag. 222.*

b *Moses Kostensis precept, asir. 173. f. 212. col. 3.*

In his apparel the threefold Office of our Saviour
Christ

Christ was shadowed: the *Crown* signified his *Kingly* Office; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranates*, his *Prophetical* Office: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomegranates*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breastplate*, signified his *Priestly* Office, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*, *John* 10. 3.

The *inferiour Priests* had onely four Garments, which they used in their ministration. 1. *A linnen breeches*. 2. *A linnen coat*. 3. *A linnen Girdle*. 4. *A linnen bonnet*, *Exod.* 28.

Thirdly they differed in their *marriage*. The *High-priest* might not marry a *Widow*, nor a *divorced Woman*, nor a *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *first love*: from a *divorced Woman* he could not expect the *first, or just love*: from an *Harlot*, neither *first, just, nor only love*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widow*, *Levit.* 21. 7.

The *High-priest*, and the *Inferiour Priests* agreed in their *consecration* in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certain *Sacrifices*, *Exod.* 29. Fifthly, that both should have of the blood of the other *Ram*, put upon the tip of the right ear, the thumb

thumb of the right hand, and the great toe of the right-foot, *Exod. 29. 20.*

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb. 5. 4.* Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who-soever would, he *Filled his own hand*, *1 King. 13. 33.* that is, *He thrust himself into the Priest hood.*

In the discharge of their offices, the *High-Priest* differed from the other *Priests* : First, because he onely, and that but once a year, entred into the *Holy of Holies*, *Exod. 16. 34.*

Secondly, the *High-Priest* might not mourn for the death of his neerest kin, *Levit. 21. 10, 11.* The phrases used there to expresse mourning are two. First, *uncovering the Head*. Secondly, *Renting the Cloaths*. Of both these somewhat is spoken in the Chapter of *Burial* ; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus ; saying, (e) That it was lawful for the *High-Priest* to tear the skirt, or neither part of his Garment, but from the bosom downward it was unlawful : which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth 26. 65.* The *inferiour Priests* might mourn for these six ; *Father, Mother, Son, Daughter, Brother, and Sister, that had no Husband.* *Levit. 21. 2.*

e Vide Cunaum
de rep. Heb. lib.
2. cap 3.

In the discharge of their Offices, the *High-Priest*, and

D

others

other *Priests* agreed in these Particulars : First, they both burnt incense and offered sacrifices, *1 Chron.* 6. 49. Secondly, they both sounded the Trumpets, the use whereof was two-fold ; sometimes to sound an alarm in the war, sometimes, to assemble the people and their Rulers, *Numb.* 10. Thirdly, they both slew the sacrifice, *2 Chron.* 29. 22. Fourthly, they both instructed the people, *Malac.* 2. 7. Fifthly, they both judged of leprosie, *Levit.* 13. 2.

For the more orderly performance of these offices, the *High-Priest* had his Suffragan, (*d*) called *Sagan*, who in case of the *High-Priest*'s pollution, performed his office. Of this sort was *Zephaniab*, *Jer.* 51. 24. And of this sort *Annas* is thought to have been, when *Caiaphas* was *High-Priest* (*e*) In this sense they interpret *Annas* and *Caiaphas* to have been *High-Priests* the same year, *Luk.* 3. 2. The *High-Priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan* : The *Patriarch* of *Constantinople* and his *Primare* termed *Protosyncellus*, and amongst the *Romans*, the *Centurion* and his *Optio* : for the *Lieutenants* in war, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Priests* might equally serve in his order, King *David* distributed the whole company of them into twenty four ranks or courses, called *ἑμπέλαι Turma vices*. *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar* ; now as the succession of *Priests* was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazers* family he divided into sixteen ranks, and *Ithamars* into eight : the division was by *Lot* ; the first

Lot

d Elias This bit.

*e Casaub. ad-
ver. Baron. 9.
242. It. Joseph.
Scaliger in
Præleg. ad Euf.*

Lot fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. *1 Chron.* 24. Every rank or course served weekly in the Temple by turn, and the ranks received their names from those who at that time were the heads of the several families, and ever after retained the same names. The chief of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many *High-Priests* assembled together, *Mark* 14.1. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burn incense, who slay the beasts, who lay them on the Altar, who dress the lamps, &c. *Zacharias* was of the course of *Abia*, *Luke* 1. 5. that is, of the eighth course, and his lot was to burn incense, *Luke* 1. 9.

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gerſhon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguished into 3 orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The Wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Num.* 3. This was the office of the *Levites*, in *Moses* his time, while they were on their journey, in the Wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the Temple, *1 Chron.* 26. 20. others to be Overseers and Judges; others to be Porters, others Singers, *1 Chron.* 23. 4.

The Singers in time of singing were clad in linnen Robes or Surplesses, 2 Chron. 5. 12. The Singers were divided into twenty four *orders* or *courses*, 1 Chron. 25. 8. And the Porters into as many, 1 Chron. 26. that both might supply their turns weekly by lot, as the Priests did. In Moses time also, their *consecration* began at the *five and twentieth* year of their age: In Davids at the *twentieth*, 1 Chron. 23. 24. Ezra 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the Levites in Davids time, was not the same as in Moses: and again, Moses and David agreed not in the time of their *consecration*. Again in the Christian Church we shall find in Matthias his election, the use of *Lots*; not so in Pauls, or any other of the *Apostles*: In their meetings, use of an *holy-kiss*; and at the Lords Supper, use of their *Love-feasts*: both now antiquated throughout Christendom.

Moreover, there are certain *degrees* observable among the Levites: First, their *Initiation*, when they were a month old, they were *Initiated* and presented unto God, Numb. 3. 15. Secondly their *consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, Numb. 8. 24. From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, Numb. 8. 10. to be the *sons of Israel*, Ghazkuni interpreteth that place, the *First born of Israel*. They were the Representative Church; and in allusion to this, the Church of Christ is called the *Church of the First-born*, Heb. 12. 23. At the same time the Levites were *waved* by the Priests, that is, as the Greek reads it, (f) *Separated*, which word is used for the *Ministers of Christ*, (g) *Separate me* Barnabas

f Αποειν

αγαπῶν

g Αποειραστῶς.

bas and Paul, *Act.* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*h*) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well, get themselves a good degree, *1 Tim.* 3. 13. The like kind of (*i*) degrees are observable among the *Vestal Virgins*: they remained in their Nunnery thirty years. Ten years they learned the Mysteries of their Profession; Ten years they exercised them; and Ten years they taught them others. From this cultome of *Imposing hands* on the *Levites* hath flow'd the like custom, used by the *Apostles* in conferring Orders, *Acts* 6. 6. *1 Tim.* 5. 22.

h Francis. Jun.
Analyt. Expos.
Numb. 8.

i Dionys. Halic.
carneass. lib. 2.

Observe the difference of these three phrases, *ἡ ἐπιθεσις*, the *imposition of hands*, *ἡ ἐκβολή*, the *holding up of hands*, in token of *elivation* or *ordination*, *Act.* 14. 22 And *ἡ ἐκτασις χειρῶν*, *A stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *conferring Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two sorts of Magistrates, *Κλήρωσαι* *Magistrates chosen by lots*: and *ἑκβολήσαι*, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called *ἐκτασις χειρῶν*, *A stretching forth of the hands*, (*l*) sometimes is termed *τὴν χειρὸς νύγμα*, the *beckning* with

k *Æschines contra Ctesiphont.*

l *Herodian*, p. 15.

with the hand, a gesture used in craving silence; so *Paul* stretched forth the hand, and answered for himself, *Acts 26. 1.*

m| *Moses Ket-*
sen fol. 211.
col. 4.

There were (m) another sort of holy persons termed *מגיד מן אנשׁה*, *Magnamad, Vire stationarii*; the Law requiring, that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four ranks and orders, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every rank had one *fore-man*, cheif above the rest, termed (n) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of *God*; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh. 9. 23.* They were afterward called *Nethinims*, *Ezra 2. 43.* from *נָתַן Nathan*, which signifieth to *give*, because they were given to the service of the *Temple*. Their Office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water. *Duet. 29. 11.*

n| *מגיד*
מגיד

C H A P. V I.

Of the Prophets.

THere are divers names given unto the Expositors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three distinct periods of time; in which the names altered. First from *Adam* until *Moses*; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the dayes of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family, so afterward every *first-born* supplied these two offices together with the *princely* office in their several families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Priest hood*, *Adams Priest-hood*, is gathered hence, (a) because that *Gen* 4. 3. and 4. *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priest-hood* of the *first-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, instead of the *first-born*, and as the *λύτρον* or price of redemption, *Num* 3. 41. In the second period, though a *private Catechetical exposition* of the Law belonged to the *Masters of Families*, yet the *publick Ministerial exposition* thereof was appropriated to *Priests* and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors; In general we may call them *teachers of Israel*, *Joh* 3. 10. We may distin-

a Beirani Po-
lit. Jud. c. 2.
p. 17.

distinguish them into three several sorts. 1. *Wisemen*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, 1 *Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *prophesie*, or to be a *Prophet*, hath divers acceptations in Scripture. First, it is taken for the *books* and writings of the *Prophets*. They have *Moses* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of *God*: no *Prophesie* in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, those unto whom *God* vouchsafed familiarly to reveal himself, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 50. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Mat.* 10. 14. Lastly, it is taken for those, who are enabled by Divine Revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Esay* 1. 1. because *God* extraordinarily enlightened their minds with the knowledge of these secrets.

There are three observable names applied to *prophecy* in Scripture. 1. *Verbum Domini*: 2. *Vision*: 3. *Onus*. The Word of the Lord: *Vision*: A Burthen. The first importeth the Lord speaking, or revealing his secrets; the second implyeth the *Prophets* attending, or beholding them; the third being applyed onely to Judgements, signifieth the burthensomeness of them on that people against whom they came forth.

For

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Scholars* were termed (b) *Filiiprophetarum*, *children of the Prophets*, 2 *King.* 6. 1. unto which phrase there is allusion, *Matt.* 11. 19. *Wisdom is justified of her children*: by reason of this Relation the *Prophet* sometimes is called a *Father*; *Elisba* cryed out, My *Father*, my *Father*, 2 *King.* 2. 12. The (c) *Targum* expoundeth that place, *Rabbi, Rabbi*; as much as to say, my *Master*, my *Master*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our Saviours speech, *Matth.* 23. 6. *Call no man Father upon earth.*

b Eodem sensu
Græci appel-
lant artis me-
dicæ candidatos
ιατρων παίδας
Eras. Ep. dedi-
catoria Hilario
prefix.

c Targum.
2 Reg. 2. 12.

The (d) *Scripture* sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the son of Beeri*, *Hos.* 1. 1. And such a one the *Hebrews* confels to be both a *Prophet*, and the *son of a Prophet*. Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; such a one they confels to be a *Prophet*, but not the *son of a Prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the name of the *City*; then he is thought to be a *Prophet of Jerusalem*.

d Kimchi in
prefat. ad
Hoscham.

2. *Wise men*: This title though in it self it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, (e) it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary wisdom, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharisees* were called (f) *Masters of the Traditions*: And hence was that counsel of R. *Eleezer* to his *Scholars*, (g) that they should forbid their children from the study of the

e Gorionid. lib.
4. cap. 20.

f Drus. de trib.
sest. 85.
g Buxtorf.
Recens. operis
Talmud, p. 155.

h Hieronymi ad
Algasiam.
quæst. 10

Bible, and place them between the knees of their *wisemen*. (b) Likewise hence, when any of their *Doctors* did read Lectures, their saying was, *οἱ σοφοὶ ἡμῶν διδάσκουσιν*, *Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled *Σοφοί*, *Wisemen*: and hence, whensoever the chief of them had pleased the people in performance of their Orations, or any other publick business, they were honoured with a *Grand Σοφῶν*, that is, with a loud acclamation of *σοφῶν, σοφῶν*, *Well done, or wisely done*: until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus*, a *Lover of wisdom*: which kind of modesty was afterward practised by the *Hebrew Doctors*: for they in after times, to avoid the suspicion of arrogancy, refused the name of *חכמים* *Chacamim*, *Wisemen*, (i) and stiled themselves, *תלמידי חכמים* *Discipuli sapientium*, *Learners of wisdom*.

i Elias Thibiti.

3. *Scribes*: This name was given to two sorts of men; some meerly *Laicks*, others *Clergy-men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write: we may English them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the Scripture, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*: I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appropriated

k Solum. Jar.
chl. Gen 49. Vi.
de Ambros. Tom.
4. cap. 2. & Tar.
gum Hierosol.

pritated to them, I leave to the inquiry of others; certain I am that the *Simeonites* had their own inheritance by lot, *Josh. 19. 1*. And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh. 19. 9*. Furthermore it is certain, that if not all Scriveners, yet those publick Notaries, who were employed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1*. My tongue is as the pen of a swift *Writer*, or *ready Scribe*. Out of the body of these I conceive certain choice men to have been elected for publick employments; some to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, *2 Kin. 12. 10*. Such were *Sheia*, *2 Sam. 20. 25*. And *Shaphan*, *2 Kin. 22. 3*. Others to attend the publick Courts and Consistories: they much resembled our *clarks of Assizes*, these were termed, γραμματεῖς λαῶ the *Scribes of the people*, *Mat. 2. 4. It. 1. Mac. 5. 42*.

The second sort of *Scribes* belonged to the *Clergy*; they were *Expositors of the Law*, and thence are they called γραμματεῖς τοῦ νόμου νομικοὶ, & νομοδιδάσκαλοι, *Scribes of the Law*, *Efra. 7. 9*. *Expositors of the Law* *Luk. 7. 30*. and *Doctors of the Law*, *Luk. 5. 17*. Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of office, not of sed. Of this sort was *Esdra*s, *Efra 7. 6*. who though he were a *Levite*, yet (1) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews* as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romans*, for expounding *Sybilla's Oracles*: Or the *Canonists* in the Church of *Rome*. The word סופרים *Sopherim*, translated *Scribes*

1 Drus. de tribus sectis, l. 2. c. 12. ex Chald. Paraphrast.

signifieth *Numberers*, or *Computers*, and is applyed to the *Maforites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the *Bible*; which, as it is an argument of their industry, (m) so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *scribes* clave to the written word, whence they were (n) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the Scribes and the Pharisees sought to fasten accusations upon our Saviour, *Mat. 9.* The Scribes accused him of blasphemy, *v. 3.* The Pharisees of eating with Publicans and sinners, *v. 11.* The Scribes accusation was a breach of the Law; the Pharisees a breach of Traditions.

3. The *Disputer* (o) He insisted upon *Allegories*, and searched out mystical interpretations of the Text. Hence himself was termed *Durschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *psalmist*, *Psal. 84. 7.* *They go from strength to strength*, (p) is interpreted, *from their Temple to their Beth Hammidrasch*, from an inferior to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint Paul. The *Wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they breed questions and disputations *ἐρωτήσεις παραχρησας*, *1 Tim. 4.* Hence is it, that such an expositor is termed *συζητητής*, A *Disputer*. These three sorts of Preachers, which S. Paul termeth, the *Wiseman*, the *Scribe* and the *Disputer*, *1 Cor. 1. 20* are by the Hebrews named *חכם Ghacham*, *סופר Sopher*, *דרשן Darschan*.

m *Augustin. in Psal. 40.*

n *Drusius de trib. sectis l. 2. cap. 13.*

o *Vide Thisbit. in שרר*

p *Targum, Ps. 84. 7.*

name being suppressed, he was called onely by his *Fathers name, the son of N.* When he was made *Graduate by imposition of hands*, then was he called by his *own name, N. the son of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*; at first was termed onely *Ben Maimon*, the son of *Maimon*; after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called רמבם *Rambam*, which abbreviature consisting of Capital Letters, signifieth, *Rabbi Moses Ben Maimon, Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called *the son of Gersom*, afterward *Levi the son of Gersom* at last, רלבג *Ralbag*, *Rabbi Levi the son of Gersom*. This distinction of *Scholars, Companions, & Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, (c) *I learned much of my Rabbies, or Masters, more of my companions, most of all of my Scholars.* That every *Rabbi* had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ* and said, *God save thee Rabbi*, *Mat. 26. 49.* In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John 3. 26.* and *Christ* by the name of *Rabbi*, *John 1. 38.* But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was (d) thus. The chief *Rabbies* sate in reserved Chairs; these are those chief seats of the Synagogues, which the Scribes and Pharisees so affected, *Mat. 23. 6.* Their *Companions* sate upon Benches or lower Forms; their *Scholars* on the ground at the feet of their Teachers. Saint *Paul* was brought

c Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Aboth.

d Philo Jud. Quod omnis probus, p. 679.

brought up at the feet of *Gamaliel*, *Act. 22.2.* And *Mary* sat at *Jesus* feet, and heard his word, *Luk. 10.39.* The posture of their body differed according to their degrees. The (e) *Rabbi* is described to be רַבִּי *Joscheb*, one that sitteth: the *Companion*, רֵעִים *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosome, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (f) sitting: The Scholar was termed רַבִּי מִיִּתְבֵּק *Mithabek*, one that doth lie along in the dust, and this was a token of the Scholars humility, thus humbling and subjecting himself even to the feet of his Masters: (g) This same custom it is thought, *Saint Paul* laboured to bring into the Christian Church, *1 Cor. 14.* Their Scholars were not all of equal capacity, whence (h) the said, some had *conditionem spongie*, others *clepsydre*, others *sacci facinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgment; others the *Hour Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which Wine is so drained from the dregs, that only the dregs remain behind: Lastly, others the *Rying-sieve*, which in winnowing lets out the courser seed, and keepeth in the corn.

e Scaliger in
Triberef. cap. 5.
Ex. c. 1. Bera-
cosh.

f Pirke Aboth.
cap. 4.

g Ambros.
1 Cor. 14.

h Pirke Aboth.
cap. 5.

CHAP. VIII.

Of their Nazarites and Rechabites.

There are two sorts of *Votaries* mentioned in the *Old Testament*; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6.* I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזַר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Naziræatum dierum*, this, *Naziræatum seculi*: of that sort was *Paul*, and those four with him, *Acts* 21. 24. Of this sort was *Sampson* *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in Scripture, but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino sanctus, non erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נָזַר *Nazar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*; where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23. and those that embraced his Doctrine, *Nazarites*, *Acts* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned Jewish ceremonies with *Heathenish* Rites: so (b) they joyned together Christ and *Moses*, the Law and the Gospel; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judea*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved.* These *Hereticks* were called *Nazarites*, either of malice by the *Jews*,

a Sheindler. in
Pentaglot.

b Hieronym.
Isai. 8. Idem. re-
fert Epiphani-
us. l. 1. Tom 2.
ber. 29.

to bring the greater disgrace upon *Christian* religion ; or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by *Peters* Judaizing at *Antioch*, Gal. 2. 11. And hence it is (c) that the Church at *Antioch*, in detestation of this new-bred heresie, fastened upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, Acts 11. 26. *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes* ; whereupon (e) three times every day, at morning, noon-tide, and evening, they closed their Prayers with a solemn execration, *Maledic Domine Nazareis*. Lastly, another sort of *Nazarites* there were, so termed from נָזָר *Nazar*, signifying to abolish or cut off ; (f) because they did abolish and cut off the five books of *Moses*, rejecting them as not *Canonical*.

Francisc. Jun. paral. lib. 1. 8.

d August. l. 19. contra Faustum Manichæum.

c. 4. c Epiphani. l. 1. Tom. 2. heres. 29.

f Epiphani. l. 1. Tom. 1. heres. 18.

CHAP. IX.

Of the *Affideans*.

IT is much controverted, whether the *Affideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men ; I conceive of the *Affideans* thus : Before their captivity in *Babylon*, we shall find the word חַסִּידִים *Chasidim*, (translated *Affidæi*, *Affideans*) to signify the same as, צַדִּיקִים *Tsaddikim*, Just, or good men : both were used promiscuously, the one for the other, and both stood in opposition to the רְשָׁעִים *Reschagnim*, that is, *ungodly* or *wicked men*. At this time the

F

whole

whole body of the *Jews* were distinguished into two sorts, *Chasidim*, and *Reschagnim*, good, and bad.

a D. Kimchi.
Psal. 103, 17.

b Pirke Abeth
6, 5.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine is mine; and what is mine, is my own*. And it is probable, that the middle sort mentioned in the same place, who would say, *what is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

c *Affidai*, de
quibus agitur
1 Machab. 7.
13. vocantur à
Josepho. lib. 12.
cap. 16.
ἀγαθοὶ καὶ
κακοὶ ἄνθρωποι.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀσθεῖς, *Wicked and ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *Just and righteous men*. Thirdly, *Chasidim*, who are sometimes translated ἁγιοὶ, *Holy men*, and that for the most part: (c) but sometimes also ἀγαθοὶ, *Goodmen*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* some would even dare to die, Rom. 5. 6, 7. The gradation standeth thus: Some peradventure would die, for one of the *Chasidim*, a *good man*: scarcely any, for one

of

of *Tsadikim*, a just, or righteous man; for the *Reschaganim*, or ungodly, none would die: Yet Christ dyed for us ungodly, being sinners, and his enemies.

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*; (d) and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. (e) Some are of opinion, they rejected only traditions, and embraced all the books of Scripture: Which opinion soever we follow; they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying Traditions with all their might. And if we follow the latter, then all this while the *Karaim* were far from Heresie: but in process of time, when from *Sadock*, and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

d Joseph. Scalig. T. i. hares. c. 22.

e Joseph. c. ca. lib. 1.

C H A P. X.

Of the Pharisees.

a *Quartam etymologi-
am (cu-
jus fundus &
auctor putatur
Hieronymus,
Præfat. in A-
mos) refellit
Scriptura He-
braica; si enim
Phariseus di-
ceretur a verbo
פָּרַשׁ Dividere,
scriberetur
פְּרִישֵׁי
non
פְּרִישִׁים
b Gerionides.
c. 250.*

c *Suidas.*

There are (a) three Opinions concerning the *Etymology* of the name *Pharisee*. The first are those which derive it from פָּרַשׁ *Parash*, *Expandere*, *Explicare*; either from the enlarging and laying open their *Phylacteries*, or from their open performance of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פָּרַשׁ *Parash*, *Exponere*, *Explanare*; because they were of chief repute; and counted the profoundest *Doctors* for the exposition of the Law, so that they were termed (b) *Peruschim*, *quia Poreschim*, *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to *separate*. (c) In this acception, by the *Greeks* they were termed ἀποκριμαῖοι, we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*, partly in those *from which* they *separated*.

d *Drusius de
trib. sethis, l. 2.
c. 2.*

First, They *separated themselves to the study of the Law*, in which respect they might be called, ἀποκριμαῖοι ἐκ τοῦ νόμου, *Separated unto the Law*. In allusion unto this, the *Apostle* is (d) thought to have stiled himself, *Rom. i. 11.* ἀποκριμαῖον ἐκ εὐαγγελίου, *Separated unto the Gospel*: when he was called from being a *Pharisee*, to be a *Preacher of the Gospel*; and now not *separated unto the Law*, but to the *Gospel*.

c *Suidas.*

Secondly, They *separated themselves*, or at least pretended a (e) *separation to an extraordinary sanctity of life*

life above other men. God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers &c. Luke 18. 11.

The particulars, from which they separated themselves, were these.

First, From commerce with other people, as afterward will appear in their Traditions: whence they called the common people, by reason of their ignorance, *ἡ ὄχλος τοῦ λαοῦ τῆς γῆς*, the people of the earth. In the Gospel of Saint John 7. 49. they are called *ὁχλος*. This people who knoweth not the Law are cursed.

Secondly, From the (f) apparel and habit of other men: for they used particular kinds of Habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terre, conculcatio sunt Phariseorum*.

fr David. Sophon. 18.

Thirdly, From the (g) customs and manners of the world. This heresie of the Pharisees seemeth to have had its first beginning in Antigonus Sochans. He being a Pharisee, succeeded Simon the Just; who was Coetanean with Alexander the Great: he lived three hundred years before the birth of Christ.

g This bites.

The Pharisees were (h) not tied to any particular Tribe or Family, but indifferently they might be of any; S. Paul was a Benjaminite; (i) Hyrcanus was a Levite. Each Sect had its Dogmata, his proper Aphorisms, Constitutions, or Canons: so the Pharisees had theirs. My purpose is, both concerning these and the other Sects, to note onely those Canons, or Aphorisms, wherein chiefly they were heretical, and one differing from the other.

h Chrys. Mat.

15.

i Flavins Jof.

lib. 13. c. 18.

First, The Pharisees (k) ascribed some things to Fate, or Destiny, and some things to mans Free-will.

k Joseph. lib. 13.

c. 9.

Secondly, They confessed that there were Angels, and Spirits, Acts 23. 8.

F 3

Thirdly,

l Joseph de bel-
lo Judaic. l. 2.
cap. 12.

m Serap. Tri-
b. ref. l. 2 c. 3.
It. Druf. in pra-
ter.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and (l) taught that the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they say, of good men, passed by a kind of Pythagorean $\mu\epsilon\tau\epsilon\mu\phi\chi\alpha\sigma\iota\varsigma$ into other good mens bodies. Hence it is (m) thought that the different opinions concerning our Saviour did arise; Some saying that he was John Baptist; others, Elias; others, Jeremias, Matth. 16. 14. As if Christ his body had been animated by the soul either of John, Elias, or Jeremias.

n Moses Kot-
len. in pref. lib.
praecept.

Fourthly, They did stilly maintain the Traditions of their Elders. For the better understanding what their Traditions were, we must know that the Jews say the Law was (n) twofold, one committed to writing, which they called תורה שכתב Thorah schebitchtah, The written Law; the other delivered by tradition, termed by them, תורה בעל פה Thorah begnalpe. They say both were delivered by God unto Moses upon Mount Sanai, the latter as an exposition of the former. which Moses afterward delivered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the Pharisees, and the Sadduces. (o) The Pharisees said, Let us maintain the Law which our fore fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And so, the Sadduces said, Let us not believe or hearken to any tradition or exposition, but unto the Law of Moses alone. The Traditions which they chiefly urged, were these;

o Gorionides,
c. 29.

1. They would not eat until they washed their hands,
Why do thy Disciples transgress the Tradition of the

the Elders? for they wash not their hands when they eat bread, *Mat. 15. 2.* This washing is said to have bin done *πυμῶ* *Mar. 7. 3.* that is, *often*, as some translate the word, taking *πυμῶ* in this place, to signifie the same as *πυχα* in *Homer frequenter*. Others translate the word *accurate, diligenter*, intimating the great care and diligence they used in washing: with this the (p) *Syriack* Text^h agreeth. (q) Others think that there is, in the phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them *נטילת ידים* *Netilath yadaim*, the *lifting up of their hands*.

The *Greek* word *πυμῶ* is thought to expresse this rite, because in this kind of washing, *They used to joyned the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble *τὸν πυμῶν* i. a fist. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did (s) *cubitaliter lavare, wash up to their elbows*. Lastly, others (t) interpret *πυμῶ*, to be the fist, or hand closed, & the manner of washing thereby denoted to be by *rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the

נטילת ידים
πυμῶ
Luke 1. 39.
*q Joseph. Scap-
lic. Trithar. c. 7.*

*r Manster. in
Deut 8.*

*s Theophylact.
in Marc. 7. 3.
t Bera in majo-
ribus suis an-
notationibus.
Marc. 7. 3.*

super.

n Drufius præ-
terit. Mat. 15
in addend. &
Buxtorf. Synag.
Judaic. c. 6. p.
93. ex Talmudo

superstition, which only was aimed at in the reproof, though all the sorts of washing, to the Pharisee were superstitious, because they made it not a matter of outward decency and civility, but of religion, to eat with washt or unwashd hands, urging such a necessity hereof, (n) that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he die with thirst. And it was deemed amongst them as great a sin to eat with unwashd hands, as to commit fornication. This Tradition of washing hands, though it were chiefly urged by the Pharisees, yet all the Jews maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the Jews. 1. *Pharisaical* and *superstitious*, this was reprov'd. 2. *Ordinary*, for outward decency; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Deut.* 21. 6. It was practis'd by *Pilate*, *Matth.* 37. 24. and alluded unto by *David*, I will wash my hands in innocency, so will I compass thine altar, *Psal.* 26. 6.

2. *When they came from the Market they wash*, *Mar.* 7. 4. The reason thereof was, because they there having to do with divers sorts of people, unaware; they might be polluted. The word used by Saint Mark, is, *Βαπτίζονται*, they baptized themselves: implying the washing of their whole body. And it seemeth that those Pharisees who were more zealous than others, did thus wash themselves alwayes before dinner. The Pharisee marvelled that Christ had not first washed himself before dinner, *Luke* 11. 38. Unto this kind of superstition St. Peter is thought to have inclined, when he said, Lord, not my feet only, but also my hands, and

and my head, John 13. 9. Thus finding his modesty disliked, when he refused to have his feet wash'd by his Lord and Master; now he leapeth into the other extream, as if he had said, Not my feet only, but my whole body. Hence proceeded that Sect of the *Hemero-baptistæ*, i.e. *Daily baptists*, so called (x) because they did every day thus wash themselves.

x Epith. l. 2.
Tom. 1. c. 17.

3. They wash'd their cups, and pots, and brazen vessels, and tables, Mark 7. 4.

4. They held it unlawful to eat with sinners, Mat. 9. 11. yea, they judg'd it a kind of pollution to be touched by them, Luke 7. 39. If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, stand a part, come not near to me, or (as the words may be rendred) (y) *Touch me not*, for I am holier than thou, Esay 65. 5. (z) The like practice was in use among the *Samaritanes*, who if they met any stranger, they cryed out, *μη προσήτασθαι*, *Ne attingas*, *Touch not*.

אל תִּנְשָׁנִי
Ne attingas me.
z Scalig. de
emend. temp. lib.
7. Idem refert.
Epiph. lib. 1.
Tom. 1. cap. 13.
a Theophylast.
in Luke 18. 12.
II. Epiph. her.
16.
b Drusius in
Luc. 18. 13.

5. They fasted twice in the week, Luke 18. 12. (a) Namely, *Mundays* and *Thursdays*. (b) Because *Moses* (as they say) went up into the Mount *Sinai* on a *Thursday*, and came down on a *Munday*.

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, Matth. 23. 5. Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) *Epiphanius* interpreteth these *Phylacteries* to be *παραλαβήματα πορφύρεα*, *purple stunds*, or *flourishes*, woven in their garments: as if *Epiphanius* had conceived the *Pharisees* garment to be like that which the *Roman Sena-*

c Epiph. lib. 1.
Tom. 1. cap. 15.

e Moses Kot-
praept. affirm.
22.

tors were wont to wear, termed, by reason of those broad-studs and works woven in it, *Laticlavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were (e) two sorts; the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embossments, or flourishings woven in the cloth. Generally they are thought to be schedules or scroles of parchments, whereof, as I noted, there were two sorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the head*, fastened upon the *Left-arm* above the *Elbow on the inside*, that it might be near the heart. Both these sorts were worn, not by the *Pharisees* only, (f) but by the *Sadduces* also, but with this difference; The *Pharisees*, haply for greater ostentation, wore their *Hand-Phylacteries above their Elbows*: the *Sadduces on the palms of their Hands*. (g) Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13. 9*. It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

f Maimon. in
Tephillim. c. 4.
§ 3.

g Scal. Tri-
heres. p. 258.

h Chrysost. &
Hieronym. in
Mat. 23.

In these Parchments they wrote (h) only the *Decalogue*, or *Ten Commandments*, in the opinion of *Chrysostome* and *Hierome*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

1. The first began, Sanctifie unto me all the first-born, &c. *Exod. 13. 2*. to the end of the 10 verse.
2. The second began, And it shall be when the Lord

Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the 16. *verse.*

3. The third began, Hear O Israel, *Dent. 6. 4.* and continued to the end of the ninth *verse.*

4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. *Dent. 11. 13.* to the end of the one and twentieth *verse.*

These four Sections written in scrolls of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore-head*, they wrote in four distinct pieces of parchment (i) i Moser Kotsen. fol. 104. col. 3. especially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle, (k) k Munster de precept. affirm. In time of persecution when they could not openly wear these *Phylacteries*, then did they tye about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

Touching the name *Moses* calleth them מוספין *Mitaphoth*, which word hath almost as many *Etymologies*, as Interpreters; the most probable in my opinion, is, that they should be so called *per Antiphrasin*, from *קום Incedere, to go or move*, because they were *immoveable*: Hence the *Septuagint* translate them, ἀσάλευτα *Immoveable ornaments*. The Rabbins call them *Tephillin*, Prayer ornaments: (l) others call them *Pittacia*, & l Hieronymus in Mat. 23. *Pittaciola*, from *πίττανος*, which signifieth a piece or

parcel of Cloth. In the Gospel they are called *φυλακτήρια*, *Phylacteries*, from *φυλάσσω*, to *conserve* or *keep*. First, because by the use of them, the *Law* was kept and preserved in memory. Secondly, because the *Pharisees* superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks themselves might be preserved from dangers. The word *φυλακτήριον* signifieth a Spell; and *Hierome* testifieth, that the *Pharisees* had a such a conceit of these ornaments: In which place he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down, upon the like ground, *peruula evangelia*, & *crucis ligna*, short sentences out of the Gospel, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (*m*) *Saint John's Gospel* about their necks. And in the year of our Lord 692. certain Sorcerers were condemned for the like kind of (*n*) *Magick*, by the name of (*n*) *φυλακτήριοι*, that is, *Phylacterians*.

Thus much of their *Phylacteries*: In the same verse is reprov'd the *inlarging of their borders*. (*o*) That which we read borders in the Gospel, is called, *Num.* 15.38, *ציצית* *Tsisith*, *Fringes*: and *גדלים* *Gedelim*, *Dent.* 22.10. which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Christ* himself did wear them, *Luk.* 8.44. The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the *Pharisees*, in making their *Fringes larger*, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (*p*) *Greek* and *Latine* sometimes,

m Scalig. Tri-
her. cap. 7.

n Concil. quini
Sexti, Canon 61.

o Vide D. Kim-
chi. Radie.
p Tō pe-
γὰρ οὐδαί,
apud
Euripidem in
Bacchis, valet,
Magnifico ja-
hare, Efferre.
Magnificare
apud Varonem
& Plinium
eadem signifi-
catione usurpa-
tur, Theodor.
Bexa in Mat.
23.

times, signifieth to *boast, vaunt, or brag of a thing*; and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the Commandments, *Numb. 15*. And for the furtherance of this duty, (q) they used sharp thorns in their Fringes, that by the often pricking of the Thorn, whether they walked or sate still, they might be the more mindful of the Commandments.

q Hieron. in
Mat. 23

There were (r) seven sorts of *Pharisees*. 1. *Phariseus sicheinita*, He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised.

r Talmud. tract.
Sota cap. 3.

2. *Phariseus truncatus*, so called, as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. *Phariseus inpingens*. He would shut his eyes when he walked abroad, to avoid the sight of Women, in so much that he often dash'd his head against the walls, that the blood gush'd out.

4. *Phariseus*, *Quid debeo facere, & faciam illud*. He was wont to say, *What ought I to do? and I will do it*. Of this sort seemeth the man in the Gospel to have been, who came unto *Christ*, saying, *Good Master, what shall I do? &c.* and at last replyed, *All these I have done from my youth upward*, *Luke 18*.

5. *Phariseus mortarius*; so called because he wore a hat in manner of a deep *Mortar*, such as they use to bray spice in, in so much that he could not look upward, nor of either side; onely downward on the ground, and forward or forthright.

6. *Phariseus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariseus ex timore*; Such a one obeyed the Law for fear of punishment. He that conformed for fear

had respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *Affirmative*.

C H A P. XI.

Of the Sadduces.

(Epiphanius, l. 1.
cap. 14.
ἐξ ὧν αἱ ἑστέ-
αι Χρῆ-
Σαδδουκῶν ἐνο-
μαζήται.
Theophylact.

TO omit other *Etymologies* of the name, there are two onely which have shew of probability. (s) Some derive it from *Sedec*, *Justitia*; as if they had been *Justitaries*, such as would justifie themselves before *Gods Tribunal*. (t) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrins*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

u Epiph. heres.
14. lt. Tertul.
de prescript.
c. 5.
x Origen. contra
Celsum. l. 2.
y Epiph. heres.
13.

This *Sadoc* lived under *Antigonus Socheus*, who succeeded *Simeon the Just*. He was *Antigonus* his scholar, and by him brought up in the Doctrine of the *Pharisees*, but afterwards fell from him, and broacht the heresie of the *Sadduces*; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to (u) be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (x) after *Christ*; and although these two heresies did agree in many things; yet in a main point they differed. (y) *Dositheus* believed the Resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

The occasion of this heresie was this. (z) When *Antigonus*

gonus taught, that we must not serve God as servants serve their Masters, for hope of reward, his scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection*, *the world to come*, *Angels*, *Spirits*, &c.

Their *Dogmata*, *Canons*, or *Constitutions*, were, 1. *They rejected* (a) *the Prophets*, & *all other Scripture save only the five books of Moses*. Therefore our *Saviour* when he would confute their error, concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob*, *Mat. 22. 32.*

a Joseph. Antiq.
lib. 13. c. 18.

2. *They rejected* (b) *all traditions*. Whence, As they were called מנזי *Minzi*, i. *Heretiques*, in respect of the general opposition between them and *Pharisees*. First, because the *Pharisees* were in repute the only *Catholicks*. Secondly, because in their Doctrine, the *Pharisees* were much nearer the truth than the *Sadduces*: so in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (c) termed קראים *Karaim*, *Biblers*, or *Scripturists*.

b Elias de
170

c Drusius de
trib. secl. 2.
134. 130.

3. *They said there was no reward for good works, nor punishment for ill, in the world to come*. Hence Saint Paul perceiving that in the Council the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope of the reward expected, and of the resurrection of the dead, I am called in question*, *Act. 23. 6.*

4. *They denied the resurrection of the body*, *Act. 22. 8. Matth. 22. 23. Luke 20. 27.*

5. *They said the souls of men are* (d) *annihilated at their death*.

d Joseph. de
de lo Judaic.
lib. 2. c. 12.

6. *They denied Angels and spirits*, *Act. 23. 8.*

7. *They*

e Joseph. 1. 13.
c. 9.

7. They wholly denied (e) Fate or Destiny, and ascribed all to mans Free-will.

f Epiphani. Tom.
1. 1. 1. hares.
14. 1

The *Samaritanes* and the *Sadduces* are of near affinity: but yet they differ. First (f) The *Samaritanes* sacrificed at the Temple built upon Mount *Gerizim*, but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*, *John* 4. 9. yea, the mutual hatred between the *Samaritans* and the *Jews* was so great, that it was not lawful for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*, *Joh*. 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become *Profelites* to the *Jewes*, so did the *Jews* hate the *Samaritanes*, that they would not suffer a *samaritan* to be a *Prossylite*. This appeareth by that solemn (g) *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof: as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus, They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 books of the Law, and as many boys, and they sounded their Trumpets and the Levites singing cursed the *Samaritanes* by all the sorts of *Excommunication*, in the mystery of the name *Jehovah*, and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no *Israelite* should eat the bread of a *Samaritane*, (whence they say, he which eateth of a *Samaritans* bread is as he who eateth swines flesh) and let no *Samaritane* be a *Prossylite* in *Israel*, and that they should have no part in the resurrection of the dead. R. (h) *Gersom* forbade the breaking open of the Letters, under the penalty of this

g Drusius de
trib. 3. sect. 1. 2.
cap. 11. ex illa
medena.

h Euseb. Epist.
Heb. p. 59.

the breaking open of the Letters, under the penalty of this

this *Excommunication*. This proveth what formerly was said ; namely , that between the *Jews* and the *Samaritanes* there was no commerce ; but the *Sadducees* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves ; yea, both sat together in the same *Council*, *Acts* 23.6. Now the *Samaritanes* and *Sadducees* agree. 1. In the rejection of all the others traditions. 2. In the rejection of all other Scriptures, save only the five Books of *Moses*. 3. In the denial of the *Resurrection*, and the consequences, as future punishments, and rewards according to mens works. But the *Samaritanes* held that there were *Angels*, which the *Sadducees* denied. For the proof of these agreements and disagreements between them, read *Epiphanius*, *heres.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their Religion observable. First, the strange Nations, transplanted by *Salmanesar* into *Samaria*, when *Israel* was carried away captive into *Assyria*, worshipped every one the God of their own Countries, *2 King.* 17. Secondly, when they saw they were devoured by Lyons, because they feared not the Lord, the King of *Assyria* sent one of the *Priests* which was taken captive, to instruct them in the true worship of God : which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of Religions, worshipping the living God, and their own dumb Idols. Thirdly, *Manasses*, brother to *Jaddus* the High priest, in *Jerusalem*, being married to *Sanballat*, the *Horonite's* Daughter, by reason of *Nehemiah's* charge of putting away their strange Wives, being driven to that exigent, that he must either put away his Wife, or forgo the hope of the Priest-hood, by

H

Sanballat's

Joseph. Antiq.
lib. 11. cap. 8.

Sanballat's means he obtained leave from *Alexander the Great*, to build a *Temple* (1) upon Mount *Gazim*, one of the highest Mountains in *Samaria*, whither many other Apostated *Jews* fled, together with *Manasses* being made their *High-Priest*; and now the Sect of the *Samaritanes* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh *John* 4. 20. Our Fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadducees*, we may perceive a manifest opposition between them; yet both these joyned against *Christ*, *Mark* 12.

mGorionides,
cap. 29.
n Euseb. hist. l.
2. c. 23. Ex
Joseph. Antiq.
lib. 20. cap. 8.

This heresie, though it were the greatest amongst the *Jews*, yet was it imbraced and maintained by some of the *High-Priests* themselves: (m) *Joannes Hyrcanus* was a *Sadducee*, so were his sons, *Aristobulus* and *Alexander*, (n) and likewise *Ananus* the younger; so that *Moses Chair* was not amongst them exempted from error, no nor heresie.

CHAP. XII.

Of the Essenes.

THe Etymologies of the names *Essæi*, or *Esseni*, i.e. *Essenes*, are divers, that which I prefer is from the *Syriack* *ܐܫܐܢܐ* *Asa*, signifying *doctores* to heal, or cure Diseases. (a) Hence are the men so often termed, *doctores* and the women amongst them, *doctresses*, that is, *Physicians*. For though

a Joseph. de
bello Judæic.
lib. 2. c. 12. p.
785.

though they gave themselves chiefly to the study of the Bible, yet withal they studied *Physick*.

Of these *Essenes* there were two sorts, some *Theoricks*, giving themselves wholly to speculation; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter, *Philo* treateth in his book entituled, *Quod omnis vir probus*: Of the former, in the book following, entituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinance*, or *Constitutions*, did symbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The (b) *Pythagoreans* professed a communion of goods: so the *Essenes*. (c) they had one common purse or stock, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplied the others want, by a kind of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed Offices of service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of R. Gamaliel, (d) He that multi-
plies servants, multiplieth thieves. When they travelled, besides weapons for defence, they took nothing with them, for in whatsoever City or Village they

b Aul Gell. l. 1.
c 10. li. Lact.
in Pythag.
Κοινὰ τὰ φει-
λων ἔσται.
c Joseph lib. 18.
cap. 2.

מרבא
עבדים
מרבא נון
Marbe gnaba.
dim. Marbe, ge-
zel, Pirke.
Abath. cor. 1.

came, they repaired to the Fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one common Fraternity or Colledge. Every Colledge had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessities. Secondly, *Others*, who entertained their strangers.

e *Justin. lib. 20.*
f *Joseph. de bello Judaic. lib. 2 c. 12.*

2. The *Pythagoreans* shunned (e) pleasures. (f) So did the *Essenes*: to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off presently.

g *Suidas. li.*
h *Ælian. de varia hist. l. 12. cap. 32.*
i *Joseph. de bello Judaic. lib. 2. cap. 12.*
j *Laert. in vita Pythagora.*
k *Philo Judæus.*
l *Suidas. li.*
m *Laertius*
n *Joseph de bello Judaic. lib. 2 cap. 12.*

3. The *Pythagoreans* (g) garments were white: (h) So were the *Essenes* white also, modest, not costly: when once they put one a suit, they never changed it till it was torn, or worn out.

4. The *Pythagoreans* forbade (i) Oaths. (k) So did the *Essenes*; they thought him a noted lyar, who could not be believed without an oath.

5. The *Pythagoreans* had their (l) Elders in singular respect. (m) So had the *Essenes*. The body, or whole company of the *Essenes*, were distinguisht *ἐς μέρη τετραγὰς* into four ranks, or orders, according to their Seniority; and if haply any of the superior ranks had touched any of the inferior, he thought himself polluted, as if he had touched an *Heathen*.

6. The *Pythagoreans* drank (n) water. So did the (o) *Essenes* only water, wholly abstaining from wine.

7. The *Pythagoreans* used (p) *δυσωμίας ἀνθρώπων* inanimate Sacrifices. So did the (q) *Essenes*: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice, for which reason

n *Suidas.*
o *Philo de vita contemplativa.*
p *Laertius in vita Pythag.*
q *Joseph Antiq. lib. 18. cap. 20.*

reason the other *Jews* forbid them all access unto the Temple.

8. The *Pythagoreans* ascribed (r) all things to fate or destiny. So did the (s) *Essenes*. In this *Aphorism* all three Sects differed each from other. The *Pharisees* ascribed some things to Fate, and other things to *Mans Free-will*. The *Essenes* ascribed all to Fate, nothing to *mans free will*. The *Sadduces* wholly deny Fate, and ascribed all things to the free will of man.

r *Suidas*.
s *Ioseph. Antiq.*
lib. 13. cap. 9.

9. The *Pythagoreans* the (t) first five years were not permitted to speak in the School: but were initiated per *quinquennale silentium*, (u) and not until then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes* silence at Table straightly observed, so that *Decem simul sedentibus, nemoloquitur invitis novem*; (x) *Drusus* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for amongst them none were presently admitted into their society, with full liberty, but they under went four years of tryal and probation. The first year they received *Dolabellum*, (y) *Perizonia*, & *vestem albam*; a spadle, with which they digged a convenient place to ease Nature; a pair of breeches, which they used in bathing or washing themselves; a white garment, which especially that Sect affected. At this time they had

t *Quinquennale*
hoc silentium à
Pythagora au-
ditoribus suis
inditum
vocabant
ἐχμυθία
à cohibendo
sermone.
u *Laertius* in
Pythagor.
x *Drusus* de
trib. sect. 1. 4.

y *Ioseph. de.*
bello Judaico
lib. 2. cap. 12.

their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to observe all the Rules and Ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled him, upon which expulsion commonly followed death within a short time; for none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one, only with distasteful herbs, which wasted his body, and brought it very low: sometimes they would re-admit such a one being brought near unto death; but commonly they suffered him to die in that misery.

z Philo item
Joseph.
a Joseph. de
bello Judaic.
lib. 2. cap. 12.

10. The *Essenes* (z) worshipped toward the Sun rising.

11. The *Essenes* bound themselves in their oath, to (a) preserve the names of Angels: The phrase implyeth a kind of worshipping of them.

b Joseph. ib.

c Philo de vita
contemplat.

12. They were above all others strict in the observation of the (b) Sabbath day; on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature, (c) Yea, they observed ἑβδομάδων ἑβδομάδας, every seventh week, a solemn Pentecost; seven Pentecosts, every year.

13. They abstained from marriage, not that they disliked marriage in it self, or intended an end or period to procreation: but partly, in wariness of womens intemperance; partly, because they were persuaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem foeminarum; & si constanti purgatione apparuerint idoneae partui, ita eas in matrimonia asciscunt. Nemo tamen cum praegnanate concumbit, ut ostendant, quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as near Kinsmen, and tutoring them in the Rules of Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

d *Plin. hist. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg. 1. 16*. And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Egypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a distinct order or sect of people, but as a distinct family, kindred, or Nation, *Numb. 24. 21*. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry,

e *Serarius Tribares. l. 3. cap. 5.*

f *Joseph. Antiq.*
lib. 18. c. 7.

g *Scalig. in*
Trier. cap. 23.

h *Joseph. l. 13.*
c. 9.

i *Joseph. l. 13.*
c. 9.

k *Philo lib.*
quod omnis
probus, p. 678.

husbandry, they sowed no seed, nor planted Vine yards, nor had any, *Jer. 55. 7.* The *Essenes*. on the contrary, they dwelt not in tents, but in houses; (f) and they imployed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoyned the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one (h) *Judas*, who lived in the time of *Aristobulus* the Son of *Joannes Hyrcanus*, before our *Saviours* Birth about one hundred years: Howsoever the Sect was of greater antiquity; (i) for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Jonathan's* time, the brother of *Judeas Macchabens*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Josephus* speaks of them as living in their times. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to have been great, in *Philo* and *Josephus* his time, (k) about four thousand, which being dispersed in many Cities, made the Faction weak: and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, especially

(especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this testimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the name of *Essenes* be not found in Scripture, * yet we shall find in *S. Paul's* Epistles many things reprov'd, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, *Tim. 5. 23. Drink no longer water, but use a little wine.* Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils*; but especially *Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them, *Let no man condemn you in meat and drink, v. 16. Let no man bear rule over you, by humbleness of mind, and worshipping of Angels*, vers. 18. τὸ ὑποτασσέσθαι, *Why are ye subject to Ordinances?* ver. 20. The *Apostle* useth the word ὑποτασσέσθαι, which was applyed by the *Essenes* to denote their *Ordinances*, *Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not*, vers. 21. Now the Junior company of *Essenes* might not touch their Seniors. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these ordinances they undertook, διὰ τὸν ἀγαπᾶν σοφίαν, saith *Philo*, for the love of wisdom: but the *Apostle* concludeth, vers. 23. That these things had only, λόγον σοφίας, a shew of wisdom. And whereas *Philo* termeth the Religion of the *Essenes*, by the name of θεοπᾶτεια, which word signifieth religious worship, the *A-*

*Vide Cœm. nit.
ex em. conc. Tri-
dent. part. quart.
pag. 120.

posile termeth in the same verse, ἑθελουσιθεῖαν, *Voluntary-religion*, or *will-worship* : yea, where he termeth their Doctrine *παιδείαν φιλοσοφίαν*, a kind of *Philosophy* received from their Fore-fathers by Tradition, Saint Paul biddeth them beware of *Philosophy*, vers. 8.

We formerly observed two sorts of *Essenes* ; *Practicks* and *Theoricks* : both agreed in their *Aphorisms*, or *Ordinances* ; but in certain circumstances they differed.

1. The *Practicks* dwelt in the Cities ; The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, &c. they were τεχνίται, *Artificers*. The *Theoricks* spent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, εὐχισταί, *Supplicants*.

3. The *Practicks* had every day their dinner and supper allowed them ; the *Theoricks* only their supper.

The *Practicks* had for their Commons every one his dish of Water-gruel, and bread ; The *Theoricks* only bread, and salt : if any were of a more delicate palate then other, to him it was permitted to eat Hyssop ; their drink for both, was common water.

Some are of Opinion, that these *Theoricks* were *Christian Monks* ; but the countary appeareth, for these reasons :

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists*, or *Apostles*.

2. The *Theoricks*, in that Book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own

own words. First, In calling the Doctrine of the *Essenes* *ἐπιστήμη φιλοσοφίας*, *A Philosophy derived unto them by tradition from their fore-fathers*. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ autores, &c.*

3. The inscription of that Book, is not only *ἐπιστήμη φιλοσοφίας*, but also *ἐκείνη ἡ ἐκκλησία*, Now *Philo* (*b*) elsewhere calleth the whole Nation of the *Jews*, *ἡ ἐκκλησία ἡ Ἰουδαία*, which argueth, that those *Theoricks* were, *Jews*, not *Christians*.

*h Philo in Prim.
lib. de legat.
caum.*

C H A P. XIII.

Of the Gaulonite, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed *Sects*. Of these there were principally two. First, *Gaulonites*. Secondly, *Herodians*. The *Gaulonites* had their names from one *Judas*, who (*a*) sometimes was called *Judas Gaulonites*, (*b*) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. *After this man rose up Judas of Galilee in the daies of the tribute*. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius* : the name in *Greek* is one and the same, but differently read by *Expositors*. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was *President*, and there he raised this *Tax*; which taxation is unadvisedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judæa*; that in *Saint Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herod's* son, was banished into *Vienna*, having reigned nine years; that, under *Herod the Great* : Whence there is an

*a Joseph Antiq.
lib. 8. cap. 21.
b Jos. l. 18. c. 21.*

observable Emphasis, in that Saint *Luke* saith, it was the *first* taxing, having reference unto this *second*.

d Joseph loco
superius citato.

(d) The occasion of this Faction was thus: When *Syrenius* levied this Tax, and seized upon *Archelaus*, *Herod's* sons goods, then arose this *Judas* opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonite*;

e Oecumenius.

AG. 5. 27.

Theophylast.

Luc. 13. 1.

f Theophylast.

in Luc. 13.

they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1*. For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*; whereupon, *Pilate* being incensed with anger, slew them whilst they were (g) sacrificing. To this faction belonged those murderers, termed *Σμαροί*, mentioned, *Acts 21. 18*.

g Joseph. l. 7 de
bello Judaic.
cap. 28. p. 985.

Concerning the *Herodians*, those that number them among *Hereticks*, make the heresie to consist in two things: First, in that they took *Herod* the Great for the promised *Messias*; because in his Reign, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities annually performed upon his Birth-days. Of *Herod* his Birth-day the *Poet* speaketh,

— — — — — Cum

*Herodis venere dies, undaeque fenestra,
Disposita pinguem nebulam vomuere lucernae,
Pertantes violas, rubrumque amplexa catinum,
Gaudent natat thynni, tuncmet alta fidelis vino.*

Perf. Sat. 1.

Now

Now whether this latter may be referred to *Herod the Great*, I much doubt; because I find not any Author among the Ancients to speak of *Herod the Great* his Birth-day: It was another *Herod, Tetartch of Galilee*, otherwise called *Antipas*, whose Birth-day we read celebrated, *Mark 6. 21.* The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (*b*) many grave Authors avouching it, yet (*i*) others justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger; could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah*, must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

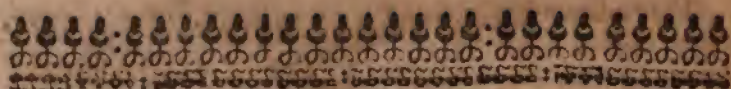
h Epiph. hares.
10. & Theophyl.
Mat 22. 16.
& alii plures
i Hieron. Mat.
22. 17.

Others say, (*k*) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k Theodor. Be.
za, Mat. 22. 16.

To omit many other conjectures utterly improbable, I incline to Saint *Hieron*, whose Opinion is, (*l*) that the *Herodians* were those who stood stiffly for tribute to be paid to *Cesar*. It concerned *Herod*, who at first received his Crown from *Cesar*, to further *Cesar's* tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or desceptring; for it was in *Cesar's* power to take away the Crown again when pleased him. Now, in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our *Saviour* might have reference, saying, *Mat. 8. 15.* Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*. Viz. Of their contagious Doctrine, and fox-like subtilties.

l Hieron. Mat.
22. 17.



THE
SECOND BOOK
TREATETH OF
P L A C E S.

CHAP. I.

Their Temple.

WHen the *Israelites* came out of *Ægypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publick worship. Afterward, when they were settled in the promised Land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was moveable, and but for a time: The *Temple* fixed, and permanent: the state of the *Jews* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, Who shall sojourn in thy Tabernacle? who shall rest in thine holy Mountain?* *Psal. 15. 1.*

There

There were in the same tract of ground three hills, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the Temple, and on Mount *Calvary* *Christ* was crucified. (a) But all these three were generally called by the name of *Sion*; whence it is, that though the Temple were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were upon Mount *Sion*.

a Genebrard in
Chron. lib. 1.
Anno mundi
3146.

In their Temple there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*; answerable to the *Body* of the Church. Thirdly, the *Atrium*, the *Court*; answerable to the *Church-yard*.

In the *Holy of Holies* there were the *Golden Censer*, and the *Ark* of the *Testament*, Heb. 9.4.

In (b) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, Heb. 9.4. Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, onely the *Tables of the Law* were found in the *Ark*, 1 *King*. 8.9.

bSunt qui illud
esse apud
Apostolum, Heb.
9.4. referunt ad
τὴν σκηνὴν
ut dicunt in Ta-
bernaculo se-
cundo, quod ap-
pellent Sanctum
Sanctorum, fu-
isse urnam
mannæ & vir-
gam Aaronis,
tabulam sede-
ris videl. ur-
nam, & vir-
gam ante or-
cam: (ita Mo-
ses Kofensis
suo. 1.) tabu-
lam autem in
Arca.

The cover of this *Ark* was called *ἱλαστήριον*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the *Law*, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *ἱλαστήριον*, our *Propitiation*, Rom. 3.25 and *ἱλασμός* a *Propitiatory*, John 2.2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, Exod. 25.22. Hence it is, that the *Lord* is said to sit between the *Cherubims*, Ps. 99.1. The posture of the *Cherubims* was such, that their faces were each towards the other, but

both

both looking down towards the *Mercy-seat*; they fitly shadowed out the people of the *Jews* and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the *Table*, which the twelve Loaves of *Shew-bread* on it on the one side, and the *Candlestick* on the other. The incense-altar was a type of our prayers, *Psal.* 141. 2. And that this altar must be once every year sprinkled with the blood of the Sacrifice by the *High priest*, *Exod.* 30. 10. It teacheth that our very prayers, except they be purified by the blood of *Christ* they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the *Candlestick* a type of the Word of *God*. In them all, we may see the necessity of both Ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle* there was but one *Table*, and one *Candlestick*: In *Solomon's Temple* there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen *Laver*, in the *Court* of the *Temple* there were ten, and another great *Vessel* wherein the *Priests* washed: in the *Tabernacle* there were but two *silver Trumpets*; in the *Temple* there were an hundred and twenty *Priests* sounding *Trumpets*.

The *Courts* of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *Peoples Court*.

In the *Priests Court* were the brazen *Altar* for *Sacrifices*, and the *Laver* for the washing, both of the *Priests* and the *Sacrifices*. The *Laver*, and the *Altar* situated

scituated in the same Court, signified the same as the *water* and *blood* issued out of *Christ's* side; namely, the necessary concurrence of these two Graces in all that shall be saved, *sanctification, justification, sanctification* intimated by the *Laver* and *blood: justification* by the *Altar* and *blood*.

The Court for the *Priests*, and the Court for the *people* (e) were separated each from other; by a wall of three Cubits high. e Joseph. l. 8. c. 13.

The Court for the *people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Solomon's Porch*, because it was built about with *Porches*, into which the people retired in rainy weather: It had *Solomon's* name, either to continue his memory, or because the *Porches* had some resemblance of that *Porch* which *Solomon* built before the *Temple*, 1 *King*. 6. 3. *Jesus* walked in the *Temple*, in *Solomon's Porch*, *John* 10. 23. *All the people ran unto the Porch which was called Solomon's*, *Acts* 3. 11. That is, this *outward Court*.

In the midst of the *peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 1 *Chron*. 6. 13.

This *Court of the people* went round about the *Temple*, and though it was one entire Court in the days of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehosaphat's* time, of whom we read, that he stood in the House of the *Lord*, before the *new Court*, 2 *Chron*. 20. 5. that is, before the *Womens Court*.

There was an ascent of fifteen steps or stairs between the *womens Court* and the *mens*, (d) upon these steps the *Levites* sung those fifteen *Psalms* immediately d R. David. Kimchi. Psal. 120.

diately following the one hundredth nineteenth, upon each step one Psalm, whence those Psalms are entitled, *Psalmi graduales, Songs of degrees.*

In the *Womens Court* stood their *Treasuries*, or *Alms-box*, as appeareth by the poor Widows casting her two Mites into it, *Luk. 21. 1.* In Hebrew it is termed *קרבן* *Korban*, the *Chest of Oblation*; the word signifieth barely, an *Oblation*, or *Offering*, and accordingly *S. Luk. 21. 4* saith, they all of their superfluities cast into the offerings; that is into, the *Korban*, or *Chest of offerings*. In Greek it is termed *γαζοφυλάκιον*, whence cometh the Latine word, *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King. 12. 19.* seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words speak *Jesus* in the *Treasury*, *John 8. 20.* It is worth our noting, that the Hebrew word *צדקה* *Tsedaka*, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten: And to this purpose they called their *Alms-box* *קופה של צדקה* *Kupha-Sebel-Tsedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote (e) this abbreviature *מניא*, *A gift in secret pacifieth anger*, *Prov. 21. 14.*

In *Herod's Temple* there were (f) four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legal pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *womens Court*, with a stone wall of

e Baxtorf. de
abbrev. in
צדקה
f 1 sep. 1 2
contra Apion.
1066.

of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscription : (g) *Let no stranger enter into the holy place.*

The Temple at Jerusalem was thrice built. First, by Solomon : Secondly, by Zorobabel : Thirdly, by Herod. The first was built in seven years, 1 King. 6. 37. The second in forty six years : It was begun in the second year of King Cyrus, Ezra 3. 8. It was finished in the (h) ninth year of Darius Hystaspis. The years rise thus ;

Cyrus reigned

30

Cambyses

08

It was finished in the year 3 Years.

of Darius Hystaspis 09

One year deducted from Cyrus his Reign, there remains 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among Divines, of which Temple that speech of the Jews is to be understood, John 2. 20. *Forty and six years was this Temple in building* Many interpret it of the second Temple, saying, that Herod did only repair that, not build a new : but these disagree among themselves in the computation ; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the Reign of King Darius, Ezra 6. 15. and Josephus speaketh of Herod's building a new Temple, plucking down the old. (k) It seemeth therefore more probable, that the speech is to be understood of Herod's Temple, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely forty six years, (l) for so many years there are precisely between the eighteenth year of Herod's Reign, (at which time the Temple begun to be built) and the

g Μα δὲ αὐτῶν
ἀφ' οὗλου ἐν-
τὸς τοῦ ἁγίου
παιδεύει.
In locum san-
ctum transire
alienigena non
debet. Joseph.
de bel. Jud.
lib. 6. c. 6.
h Joseph. Antiq.
lib. 11. c. 4.

i Joseph. Antiq.
lib. 35 cap. ult.

k Vide Hospini.
de Orig. Templ.
c. 3

l Vide suppu-
tationem Fune-
rianam. an.
3747.

year of *Christ his baptism*, when it is thought that this was spoken ; all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

*m Hospinian ex
Talmudistis, de
Orig. Templ. c. 3*

*n D. Kimchi in
Hagg. 1. 8. Ea,
dem scribit.
Rabbi Solomon
ibid.*

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomon's*, *Ex. 3. 12*. It was inferiour to *Solomon's Temple* : First, in respect of the building, because it was lower and meaner. (*m*) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (*n*) *Ark of God*. Secondly, *Urim and Thummim* ; *God* gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכנה *Schecina*, the habitation, or dwelling of *God*, and hereunto the *Apostle* alludeth, *In him dwelleth the fulness of the Godhead bodily*, *Coloss. 2. 9. Bodily* ; that is, not in Clouds and Ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost* ; namely, enabling them for the gift of *Prophecy* ; for between *Malachy* and *John the Baptist*, there stood up no *Prophet*, but only they were instructed *per filiam vocis*, which they termed בַּח קוֹל *Bath Kol*, an *Echo from heaven* ; and this was the reason why those *Disciples*, *Act. 19. 2.* said, *We have not so much as heard whether there be an Holy Ghost.*

Here it may be demanded, How that of the *Prophet Haggai* is true ; *The glory of this last house shall be greater then the first*, *Hag. 2. 10.* I answer, *Herod's Temple* which was

was built in the place of this, was of statelier building than Solomon's, and it was of greater glory, because of *Christ* his Preaching in it.

Herod's Temple was afterwards so set on fire by *Titus* his souldiers, (o) that it could not be quenched by the industry of man: (p) at the same time the *Temple at Delphos*, being in chief request among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, that God would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*; that the Kingdom of his son might be the better established.

o *Genebrard. Chro. l. 2. anno Christi 69.*
p *Theodores. l. 3. c. 11. Sozemenus, l. 5. c. 19. 20, 21.*

CH A P. II.

Their Synagogues, Schools, and Houses of Prayer.

THE word *Synagogue* is from the Greek, συναγωγη to gather together; and it is applied to all things whereof there may be a collection, as συναγωγὴ γέλασις, copia luctus, συναγωγὴ πολέμου; collectio eorum quæ sunt ad bellum necessaria. God standeth in *Synagoga Deorum*, the Assembly of Judges: but *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called, חֲבֻסָּה בֵּית Beth Hachneseth, the House of Assembly. The Temple at *Jernsalem* was the Cathedral Church; the *Synagogues*, as petty Parish Churches belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land. The *Temple* being then too far distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* instead of the *Temple*. That they were in *David's* time appeareth; *They have burnt all the Synagogues of God in the land, Psal. 74. 8.* And *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act. 15. 21.*

a Sigonius de
rep. Hebr. l. 2.
cap. 8.

In *Jerusalem* there were (a) four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *strangers*: one for *strangers* was called the *Synagogue of the Libertines, Act. 6. 9.* Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenni*, those that were free-born; (for many of those *Libertines* became *Proselytes*, and had their (b) *Synagogues*) or whether it were from (c) *Lubar*, signifying an *high-place*; (for as their *Temple*, so their *Synagogues* and *Schools* were built on *hills* and *high-places*) because it is said, *Prov. 1. 21. Wisdom calleth in high-places*: I leave to the judgment of the Reader.

b Philo in le-
gat. ad Caium.
c Vide Tremel.
Act. 6. 9.

Out of *Jerusalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee, Mat. 4. 23.* *Synagogues* in *Damascus, Acts 9. 2.* *Synagogues* at *Salamis, Act. 13. 5.* *Synagogues* at *Antiochia, Acts 13. 14.* Yea, their tradition is, that (d) *Wheresoever ten men of Israel were, there ought to be built a Synagogue.*

d Maimon. in
Tephilla c. 13.
Sec. 1.

e Buxtorf. de
abbreviatur
pag. 23. 81. 174

Their *Synagogues* had (e) many *Inscriptions*; over the gate was written that of the *Psal. 118. 20. This is the gate of the Lord, the righteous shall enter into it.* In the walls,

walls, these and the like sentences; *Remember thy Creator, & enter into the house of the Lord thy God in humility. And prayer without attention is like a body without a soul. And silence is commendable in time of prayer.*

As the Courts of the people before the Temple were distinguished by a wall into two rooms, the one for men, the other for women: so in the Synagogues, the women were separated from the men, (f) by a partition of Lattice, or wire-work.

f Talmud in
tract. Sura cap.
vli. vi. Buxtorf.
Synag. c. 9.
p. 240.

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himself taught in them, &c. He that gave liberty to preach there, was termed *ἡγούμενος*. The Ruler of the Synagogue. There was also a Minister who gave the book unto the Preacher, and received it again, after the Text had been read. Christ closed the book, and gave it again unto the Minister, Luke 4. 20. This is probably he, whom they called שליח צבור *Sheliach Tfibbur*, the Minister or Clerk of the Synagogue.

Their Schools were different from their Synagogues. Paul having disputed for the space of three months in the Synagogue, because divers believed not, but spake evil of that way, he departed from them, and separated his Disciples, disputing daily in the School of one Tyrannus, Act. 19. 8, 9, 10.

Their School sometimes is called בית *Beth*, an house, simply, as appeareth by that saying; (g) *Octo*

g Drusius de
tribus sect. 1. 2.
c. 10.

decim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset. Those 18 matters controverted between the house of Sammai, and the house of Hillel, Elias himself could not decide; that is, between their two Schools. Sometime it is called בית המדרש *Beth Hammidrasch*, an house of subtle and acute exposition. Here points were

h Maimon. Te-
philla, c. 11.
Sect. 14.

* Paraphrast.
Chal. in hunc
locum.

were more exactly and punctually discussed, than in the Synagogue, or Temple; whence they held it a pro-
founder place for exposition, than the Temple: To this purpose tend those sayings, (h) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Vertue to ver-
tue*, Psal. 84. 7. * they interpret a kind of promotion, or degree, in removing from their Temple to their School. In their Temple, their Sermons were, as it were, *Ad populum*; in their Schools, *Ad Clerum*.

As they had Synagogues, so likewise Schools, in every City and Province; and these were built also upon hills. There is mention of the hill *Moreb*, Judg. 7. 1. that is, *the hill of the Teacher*.

The Masters when they taught their Scholars, were said to give: *Give unto the wise, and he will be wiser*, Prov. 9. 9.

i Da, si grave
non est. Hor. l. 2.
Satyr. 8.

Sed tamen iste
Deus qui sit, da
Tytare nobis
Virg. Bucol.

Accipe nunc
Danaum insi-
dial. Virg.
Æneid l. 2.

k Epiphani. Tom.
2. l. 3. c. 80.

l Bexa Añ. 16.

m Philo Jud.
de vita Moysi,
p. 530.

The Scholars when they learned any thing, were said to receive it: *Hear my Son, and receive my words*, Prov. 4. 10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 Tim. 1. 15. that is, *learned*. The like phrase of speech are in use among the (i) *Latines*.

Whether their *Oratories* or places of prayer called *Prosenchæ*, were different places from their Schools, or Synagogues, I have not yet learned. That some of these were without the City, that proveth nothing, for so might Synagogues and Schools too. Epiphanius treateth of those (k) *Oratories*, but there he speaketh not one word to shew the lawfulness of civil busi-
nesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (l) *Synagogues*, others (m) *Schools*. Of this house of
Prayer,

prayer, mention is made, *Acts* 16. 13. in which S. Paul late down and spake unto the woman : which gesture intimateth rather preaching than praying : true, all gesture was in use for prayer ; standing, kneeling, sitting : *Abraham stood before the Lord*, *Gen.* 18. 22. that is, *he prayed*. *The Publican stood afar off and prayed*, *Luke* 18. 13. Whence by way of Proverb they say, (n) *Sine stationibus non subsisteret mundus* ; Were it not for standing, the World could not stand, *Stephen kneeled*, *Acts* 7. 60. *David late before the Lord*, and said, *2 Sam.* 7. 18. Yet *sitting*, when the speech is to the people, not to the Lord, implieth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect alms : Whence some use the word (o) *Prosencha*, to signifie and Hospital.

n R. Juda. in
lib. Musar. vide
Drus. pref.
Matth. 6. 3.

o Quate quere
Prosencha? Juo
ven. Sat. 3
p Caninius de
locis N. Testam.
cap. 9. p. 38.

The (p) *Talmudists* taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen*, before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed יחומה *Jethoma*, *pupillum*. The second חטופה *Chetupah*, *Surreptitium*. The third, קטונה *Ketugna*, *Secile*, quasi in duas partes sectum per oscitantiam,

CHAP. III.

Of the Gates of Jerusalem.

THe gates of the whole circuit of the (a) wall as a Scheindler about Jerusalem were nine : The *Sheep-gate*, *Neb.* pentaglot.

3. 1. This was near the Temple, and thorow it were led

L

led

b Strabius con-
viv. l. 2. c. 11.

led the *Sheep* which were to be sacrificed, being washed in the Pool *Bethsada* near the gate : *The Fish-gate*, *Nehem. 3. 3.* before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse gate*, *Nehem. 3. 28.* were so called, because they were in manner of three several *Market places*, and at the one Gate, *sheep*, at the other, *Fish*, and at the third, *Horses* were sold. The *old gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Affrians*; it was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

c R. *Juda* in l.
Musar. vid
Drn. praterit.
Joan. 9. 22.

Touching the Gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*, the one for those that were new married, the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which one the *Sabbath* days sat between those Gates said unto the new married : *He, whose Name dwelleth in this house, glad thee with children.* Unto the mourner, *He, which dwelleth in this house, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this house, move thy heart to harken to the words of thy fellows.*

Among the *Jews*, the gates were places of chiefest strength, so that they being taken or defended, the whole City was taken, or defended : and they were chief places of *Jurisdiction*, for in them *Judges* were wont to sit, and to decide controversies. Hence proceeded

proceeded those phrases : *The gates of Hell shall not prevail against thee, &c.* And, *Thy seed shall possess the gates of his Enemies.*

CHAP. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build *Temples*, (a) but they held it utterly unlawful so to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief God. Hence came that saying, (b) *Mundus universus est Templum Solis* : *The whole world is a Temple for the Sun.* Moreover, they thought it unfit to straiten, and confine the supposed infiniteness of their fancied *Deities* within walls ; and therefore when after-times had brought in the use of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples* open roofed, which were therefore called *unroofed*. This I take to be the reason why they made choice of *Hills* and *Mountains*, as the convenientest places for their Idols. These *consecrated Hills*, are those *high places* which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* encreased ; so the number of their *consecrated hills* was multiplied, from which their *Gods* and *Goddeses* took their names ; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship, they beset them with trees, and hence came the *consecration of Groves, and Woods*, from which their Idols many times were

a *Hospin. de Ori. Templ.*
pag. 1.

b *Alex. ab Alex.*
lib. 2. cap. 2.

c *Populus Alci-*
dæ gratissima,
visit laccha.
Formosa myr-
tus Veneri, sua
Laurea Phabo
Virg. Eclog. 7.
d Plin. Nat.
Hist. l. 16. c. 44.
e Maximus Ty-
rius, Ser. 38.
fol. 225. edit.
Steph.

named. (c) At last some choice and select Trees began to be consecrated. (d) Those French Magi, termed *Dryade*, worshipped the *Oak*, in Greek termed *Δρυς*, and thence had their names. The *Etrurians* worshipped an *Holm-tree*; and (e) amongst the *Celts*, a tall *Oak* was the very Idol or Image of *Jupiter*.

Among the *Israelites*, the Idolatry began under the Judges, *Othniel* and *Ehud*, *Judg.* 3. 7. and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 King* 18. 19. and *Idols of the Grove*; that is, peculiar *Idols*, unto whom their *Groves* were consecrated, *2 King* 21. 7. *2 Chron.* 15. 16. As Christians in the consecration of their Churches, make special choice of some peculiar Saints, by whose name they call them, as *Saint Peter's Church*, *S. Paul's*, *S. Andrews*, &c. So they consecrated their *Groves* unto particular *Idols*; whence in prophane Authors we read of *Diana*, *Nemorensis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the *Groves* in which they were worshipped: yea, the *Idol* it self is sometimes called by the name of a *Grove*: *Josiah brought out the Grove from the House of the Lord*, *2 King* 23. 6. It is probable, that in this *Idol* was pourtraiated the form and similitude of a *Grove*, and thence it was called a *Grove*, as those silver similitudes of *Diana's Temple* made by *Demetrius*, were termed *Temples of Diana*, *Acts* 19. 24.

CHAP. V.

The Cities of Refuge.

THESE places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offender to fly; at first, unto the *Altar* for refuge, as is implied by that text of Scripture, *If any man come presumptuously unto his Neighbour, to slay him with guile, thou shalt take him from mine Altar*, *Exod.* 21. 14. Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, *1 King.* 2. 28. Notwithstanding, lest the *Altar* might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Afyla*, or *Cities of Refuge*, which for the same reason are thought to have been (a) equally distant one from the other in *Canaan*: The Cities were in number six; *Bezer* of the *Reubenites* Country, *Ramoth* of *Gilead*, in the *Gadites*, and *Golan* in *Bashan*, of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Dent.* 4. 41. 43. The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphthali*; *Schechem* in *Ephraim*, and *Kiratharba* (which is *Hebron*) in the Mountain of *Judah*, *Josh.* 20. 7. There are other Cities

a Rab. Salom.
Tarchi. *Dent.* 19

of

of like nature; *God* promised the *Israelites*, upon condition of their obedience, after their Coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for the Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, Deut. 9. 3. That the *Senate*, or *Magistrate* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad; and to remove out of them all stumbling-blocks and obstacles: and they suffered not any Hill or Dale to be in the way, nor water-streams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge, Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year the *Magistrates* sent messengers to prepare the ways.

Furthermore it was provided, that two or three wise men should be employed, to perswade the *Avenger of blood*, if haply he did pursue the man-slayer on the way, that he should offer no violence, until the Cause were heard and examined. The manner of examination was thus; The Consistory or Bench of *Justices*, who lived in that quarter where the murder was committed, (c) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the Fact were found casual, then did they
safe-

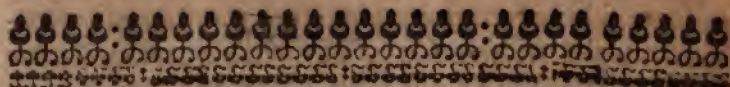
b Maimon in
Rotsach, cap. 8.
sect. 5.

c Paul, Fag.
Num. 35. 6.

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty; not only within the walls of the *City*, but within certain Territories and bounds of the *City*, being confined to such and such limits, until the death of the *High Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own *City*, and unto his own house, even unto the *City* from whence he fled, *Josh. 20. 6*. By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *avenger of blood*. (d) The *Areopagite* had a proceeding against a *Masius* in mans laughter not much unlike, punishing the offender *ἀναισθησιμῶς*, with a *years banishment*: Why the time of this exilement was limited to the death of the *High Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that *City* as within a Prison, during the *High priest's* life, (e) because the offence did most directly strike against him, as being amongst men, *ἀσχητόν*, *Ac princeps sanctitatis*, The chief God on earth.

e Masius ibid.

THE



THE
THIRD BOOK
TREATETH OF
DAIES and TIMES.

CHAP. I.

Days, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be need-ful, by way of Preface, to understand some-what concerning the divisions of their *Days, Hours, Weeks, &c.*

Their *Day* was two-fold : *Natural*, containing *day* and *night*, and consisting of 24 hours ; or *Artificial*, beginning at *Sun-rising* and ending at *Sun-set*. Of this is that, *Are there not twelve hours in the day ? John 11. 9.*

The *Natural day* was again two-fold : *Civil*, a *working-day*, which was destined for civil businesses and works : this began at *Sun-rising*, and held till the next *Sun-rising*, *Mat. 28. 1.* or *Sacred*, a Festival or Holy-day, destined for holy exercises : this began at *Sun set*, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, or *greater hours*, termed four *Watches*, each *Watch* containing three *lesser hours*. The first they called *Caput vigiliarum*, the beginning of the watches, *Lam. 2. 19.* the second was the middle watch, *Judg. 7. 19.* not so termed, because there were only three *watches*, as (a) *Drusius* would perswade, but because it dured ^{a Drus. Judic. 7. 19.} till *midnight*. The *third watch*, began at *midnight*, and held till three of the clock in the morning. If he come in the *second*, or *third watch*, *Luk. 12. 38.* The *last*, called the *morning watch*, *Exod. 14. 24.* began at three of the clock, and ended at six in the morning. In the *fourth watch* of the night, *Jesus* went out unto them, *Mat. 14. 25.* These *Watches* also were called by other names, according to that part of the night which closed each watch. The *first* was termed *even*. The *second*, *midnight*. The *third*, *cock-crowing*. The *fourth*, *the Dawning*. Ye know not when the Master of the house will come, at *Even*, or at *Midnight*, or at *Cock-crowing*, or at the *Dawning*, *Mark 13. 35.*

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat. 20.* The *first quarter* began at six of the clock in the morning, and held till nine. The *second quarter* ended at twelve of the clock. The *third quarter* at three in the after-noon. The *fourth quarter* at six of the night. The *first quarter* was called the *third hour*, *vers. 3.* The *second quarter*, the *sixth hour*, *vers. 5.* The *third quarter*, the *ninth hour*, *vers. 5.* The *last quarter*, the *eleventh hour*, *vers. 6.*

Where note, that the three first quarters had their names from the hour of the day, which closed the quarter (for they began their count of their lesser hours, from six a clock in the morning, and our 6,

Erat autem
primus ternari-
us à prima usq;
ad tertiam, &
dicebatur prima
hora, secundus
erat à tertia,
usq; ad sextam
& dicebatur ho-
ra tertia, tertius
erat à sexta
usq; ad nonam,
& dicebatur
sexta; quartus à
nona usq; ad ul-
timam qua erat
duodecima, &
dicebatur nona.
Refellit hanc o-
pinionem Tole-
rus, receptam
licet à multis
recentioribus (ut
ipse ait) quoni-
am de undecima
cujus meminit
parabola, alium
apud hos silen-
tium. Jure va-
pulant à se, To-
lete, qui exclu-
dunt undeci-
mam constanter
tamen asseren-
da est contra se
quadripartita
diei divisio, in
hoc potissimum
illorum error
consistit, quod
horam primam
faciant, non in-
veniunt; horam
undecimam in-
veniunt exclu-
dunt tamen, ni-

7,8,9,10,11,12. 1,2,3,4,5,6. was their 1,2,3,4,5,6,7,
8,9,10,11,12.) only the last was called the *eleventh*
hour, by our Saviour Christ; whereas among the
common people, it either was called, or should have
been called, by proportion with the rest, the
twelfth hour; to intimate unto us, that though God
in his mercy accept *labourers* into his Vineyard *eleven*
hours of the day, yet he seldome calleth any of the
twelfth; for that is rather an hour to discharge ser-
vants, than to admit new.

Some Expositors finding mention of the dawning
of the day, in this Parable, *vers. 1. (b)* They reckon
the 4 *quarters* of the day after this manner. *Hora pri-
ma*, *Hora tertia*, *Hora sexta*, *Hora nona*. Where first
they err, in taking the *dawning* of the day for the
first hour of the day; for *non* the *dawning*, signifieth
the *last quarter of the night*, called the *Morning watch*.
Secondly, they err in making the *last quarter of the*
day to be the *ninth hour*, for what then shall become
of the *eleventh hour*, mentioned in the same Parable?

By this division of the day into these four *quarters*,
or *greater hours*, the *Evangelists* are reconciled touch-
ing our Saviour's Passion. He was crucified at the
third hour, *Mark 15. 25. S. John* intimateth his exa-
mination before *Pilat*, to have been *Hora quasi sexta*,
about the sixth hour, John 19. 14. In the first place, un-
derstand by his crucifying, not *his hanging on the*
Cross, which was not till the *sixth hour, Luk 23. 44.*
nor his *expiration*, which was not till the *ninth hour*,
Mar. 15. 34. but his *examination* under *Pilate*, at which
time the people cried out, *Crucifixe him, Crucifixe him*; and then the third and sixth hour will easily be re-

hil à mente Evangelistarum magis alienum, quam ut à *negand* verteretur hora prima dici, qua
in illorum scriptis sonat quartam nostris vigiliam. Vid. Toler, in Joann. cap. 19. Annor. 8.

conciled

conciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, This sheweth that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve: others greater, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, *Are there not twelve hours of the day?* John 11.9. The greater, some term *hours of the Temple*, or *hours of prayer*. Peter and John went up into the Temple, at the *ninth hour of prayer*, Acts 3. 1. But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*. (o) The *third* instituted by Abraham, the *sixth* by Isaac, and the *ninth* by Jacob. The *third hour* the Holy Ghost descended upon the Apostles, Acts 2. 15. About the *sixth* Peter went up to the house-top to pray, Acts 10. 9. At the *ninth*, Peter and John went into the Temple, Acts 3. 1.

c Drusius in
præteris Act. 3.
1. Non fuisse
ultra tres ho-
ras precationis
in die apud Ju-
deos, clare tes-
tatur David
Kimchi.

From these greater hours of the day and night, the *Canonical hours*, in use in the Roman Church, had their beginning; each *Canonical hour* containeth three lesser hours, so that in the whole night and day there are eight *Canonical hours*. At six of the clock in the evening began the first, and that is termed *Horæ vespertina*; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The *Canonical hours* for their day-service were named, *Horæ prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine: the third from nine till twelve,

Vide Bellarm.
de bonis oper. in
part. 1. cap. 10.

the sixth from twelve till three, the ninth from three till six at night.

The Dial in use among the ancient *Jews*, differed from that in use among us: theirs were a kind of stairs; the time of the day was distinguished, *not by lines*, but by *steps*, or *degrees*; the shade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Abaz*, the Sun went back מלפניו *Magnoloch*, *degrees*, or *steps*, not *lines*, *Isai* 38.8.

Their weeks were two-fold; the one was *ordinary* consisting of *seven daies*, the other *extraordinary* and *Prophetical*, consisting of *seven years*. *Dan*. 9.24. The first is termed *Hebdomas diaria*, a week of daies; the second, *Hebdomas annalis*, a week of years.

The *Hebrews* at first measured their moneths according to the course of the *Sun*, whence they are called *Menses solares*; and then every moneth consisted of thirty daies. The waters prevailed from the seventeenth day of the second moneth, *Gen*. 17.13. unto the seventh day of the seven moneth, *Gen*. 8.4. that is, full five moneths. If we will number the daies, they were an hundred and fifty, *Gen*. 7.24. Whereby it appeareth, that every moneth contained full thirty daies. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the course of the Moon; they are termed *Menses Lunares*: they contained either thirty daies, and then they were called *Menses pleni*, full moneths: or twenty nine daies, and then they were called *Menses cavi*, *Deficient Moneths*.

The *Sun* exceedeth the Moon in her course eleven daies, (c) hence every third or second year, one month was inserted. Now because the twelfth moneth in the *Hebrew Kalender* was called *Adar*, hence when a month was inserted, the last was called *Ve-adar*, the second *Adar*.

a Vide *Kalendarium Hebraicum* *Montani* pag. 62.

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *First, Second, Third moneth, &c.* After their return from *Babylon*, they called them by these names :

1. *Nisan*; it was also called אֲבִיב *Abib*, which signifieth an ear of Corn. in this month Barley began to be eared.

2. *Iiar*, it was also called יָוֵן which signifieth beauty : then the Trees began to be beautified with Buds and Blossoms.

3. *Sivan*.

4. *Thamuz*.

5. *Ab*.

6. *Elul*.

7. *Tisri*, otherwise called *Ethanim*.

8. *Marchesuan*, it was called *Bull*.

9. *Chisleu*.

10. *Tebeth*.

11. *Shebeth*.

12. *Adar*.

Ve-adar.

They answered to part of

1 { March.
April.

2 { April.
May.

3 { May.
June.

4 { June.
July.

5 { July.
August.

6 { August.
September.

7 { September.
October.

8 { October.
November.

9 { November.
December.

10 { December.
January.

11 { January.
February.

12 { February.
March.

Ἐν μηνὶ Σι-
νίῳ διὰ μὲν
τῶν Μακεδ-
όνων λεγόμε-
νον Μασσινῶν
ἢ ὑπὸ Ἑβραί-
ων, ὡς καὶ
Ἀγίου Πίου

Before their coming out of *Egypt*, they began their year in the moneth of *Tisri*, and thus they continued it always after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the moneth *Nisan*, and so continued it for the computation of their greatest Feasts.

τὸν ἐκείνου ἡσυχία διαταχόμενος. Μουσῆς δὲ τὸν Νισάν, ὃς ἐστὶ ξανθὸς, μὲν πρῶτον ἐν ταῖς ἡμερταῖς δέσσειν. *Joseph. Antiq. l. i. c. 4* Mendo se ponitur *μασσινῶν* pro, *μασχασιαν* qui mensis erat olim secundus apud Hebræos, sicut & *Dius* apud Macedones.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*, First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (a) *Arucoth*, which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, *Jer. 40. 5. So the chief Steward gave him victuals, and a reward, and let him go.* Likewise, *Pro. 15. 17. Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment, by way of Feasting, was commonly called (b) *Mischte*, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (c) *Chag*. From this custom of having a feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (d) succeed the *Lords supper*: In both these greater and more solemn Feasts,

a ארוח

ארוח

Non facere, significat viaticum.

b משקה

Convivium,

compositio dicitur a potendo

sive bibendo,

ut Græcè

συμπόσιον,

ab altera ejus

parte.

c חג, Festum,

celebris solemnitas a radice

חג, Festum

celebravit.

d Chrysostom.

1 Cor. 11. Hoc

autum præcipio

Feasts, there were some Ceremonies used by them, as preparatory to the Feast, others in their giving thanks, others in their gesture at Table.

The Ceremonies preparatory were principally these three: 1. *Salutations*. 2. *Washing the feet of the guests*. 3. *Pouring Oyl on them*.

Their *Salutations* were testified either by words, or some humble gesture of the body. By words, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, *Ruth*. 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, (e) bless him not, or if any bless thee, answer him not again, saith *Elisba* to *Gebazi*, 2 *King*. 4. 29. The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*; peace be upon thee, *Go in peace*, and such like: *When ye come into an house salute the same*; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, *Matth*. 10. 12, 13. By gesture; their salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, *Luke* 7. 38. commonly by an (f) ordinary kiss. *Moses* went out to meet his father-in-law, and did obeyance, and kissed him, *Exod*. 18. 7. Moreover, *Joseph* kissed all his Brethren, and wept upon them, *Gen*. 45. 15. This Saint *Paul* calleth an holy kiss, 1 *Cor*. 16. 20. *S. Peter*, a kiss of charity, 1 *Pet*. 5. 14. (g) *Tertullian* calleth it *Osculum pacis*, A kiss of peace. These were kisses which a *Cato* might give, and a *Vestal* receive: Of this sort the Jews had (h) three kinds; (i) A kiss of salutation, which hath been specified by some of those former instances. (k) A kiss of valediction: Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen*. 31. 28. (l) A kiss of homage; the word sig-

nifieth

c *Tertul. lib. 6. advers. Marcion.*

f *Xenophon. de instit. Cyr. lib. 1. pag. 17. Helib. 5. pag. 113.*

g *Tertul. de orat. cap. 14.*

h *Vide Drusium ad difficultiora loca, Exod. c. 12. נשיקות*

Ne-פדקיס

shikoth pharukim, Oscula propinquorum, נשיקות קרובים

Ne-פדקיס, Nishekoth parishuth, Oscula separationis, נשיקות פרידה

Ne-shikoth gedolah, Oscula magnitudinis, נשיקות גדולה

nifieth a *kiss* of state or dignity, but it was to testify their *homage*, and acknowledgment of their *Kings* Sovereignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 *Sam.* 10. 1. And unto this they refer that in the second *Psalms*, *Kiss the son, lest he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore quoted examples.

i Lorio pedum
ante discubium
non solum Ju-
dais, sed et
gentibus ipsis
erat usitata. Lo-
cus hic tuaseß,
hic occumbe,
ferre aquam pe-
ditus Plantus.
Pers.

The second Ceremony preparatory was (i) *washing their feet*. And the man brought the men into *Joseph's* house, and gave them water, and they did *wash their feet*, *Gen.* 43. 34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *Joh.* 13. 5. And *Abigail*, when *David* took her to wife, said Behold, let thine hand-maid be a servant to *wash the feet* of the servants of my Lord, 1 *Sam.* 25. 41. For this purpose they had certain Vessels in readiness for such employments: that which our *Saviour* used, we translate a *Basin*, *John* 13. 5. He poured out water into a *Basin*. The word *vas* there used signifieth in general a *Washpot*, and is there used for that which in strict propriety of speeches, the *Grecians* termed ποδὶνίστηρ, (i) *A Washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (4) thought that those Water-pots were

4 Strabon. lib.
Centur.

facti-

tioned, *John 2.6.* There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complementary *washing* of which we treat : Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his *Disciples* feet after supper) which second washing, the *Hebrews* say it was in use only at the *Pass-over*, there must needs be use of grate store of water in their greater Feasts ; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel : which observation giveth light to that, *Psal. 60. 8.* *Moab is my wash pot* ; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third *Ceremony preparatory*, was *pouring out of oyl*. A woman in the City brought an *Alabaster* box of ointment, and stood at his feet behind him weeping, and begun to wash his feet *with tears*, and did wipe them with the *hairs of her head*, and kissed his feet, and *anoined them with the ointment*, *Luk. 7. 37, 38.* It was also poured *upon the head*, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoine*, *vers. 46.* *Psal. 23. 5.* *Thou anoimest mine head with oyl.*

After these *ceremonies of preparation* had been performed, than they proceeded to *giving thanks*. The *Master of the house* sitting down together with his *Guests*, took a *cup full of wine* in his right hand, and therewith begun his *consecration*, after this manner ;

N

blessed

ברוך אתה
י' אלהינו
מלך העולם
כורא פרי
הגכר

*Benedictus sis
tu Domine De-
us noster rex
mundi, qui cre-
as fructum
vitis.*

ברכת הין

ברכת
הלחם
*Benedictionem
panis Orsus
in N. T. part.
altera p. 78.
הבוצע*

*o Non tam coe-
nam cenant
quam discipuli-
nam Tertul-
Apolog. 39.*

(1) *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (*m*) *Bircath haiaim*, the blessing of the cup. With this *Christ* himself seemeth to have begun his supper; He took the cup and gave thanks, and said, *Take this and divide it among your selves, for I say unto you I will not drink of the fruit of the Vine, until the Kingdom of God shall come, Luk. 12. 17, 18.* After the blessing of the cup, the Master of the house took the bread, which they did *Scindere*, but not *Abseindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he consecrated it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This consecration of bread they termed, (*n*) *Bircath halechem*. After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed * *Habotscong*, (i. the breaker:) the bread being broken, he distributed to every one that sat at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This Rite of blessing both the Cup and the Bread, they observed only in their solemn Festivals; otherwise they consecrated the Bread alone, and not the Cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian* (*o*) *love feasts*. Of the first sort, was that Parable proposed by our blessed Saviour at a Feast, *Luk. 14. 7.* Of the second, was *Sampson's Riddle*, which he proposed unto his Companions,

Judg.

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live*: Then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live*, This grace they called (p) *Bircath Hamazon*. (q) And this is thought to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this he which began the Thanksgiving proceedeth, *Blessed be he, and blessed be his name*, &c. annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the *Egyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that God would have mercy: 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the Kingdom of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the Guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him: The young Lyons do want and suffer hunger, but those that seek the Lord want no good thing*. Afterward, he which began the thanksgiving, blessing the cup in the same form of words as he used at the first

ברכה
המזון
q Vid. P. Fag.
in prac. Hebr.

ברכה
המזון
המזון
המזון

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המזון
המזון

ברכה
המזון
המזון
המזון

sitting down saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a cup*: this cup they termed כוס הילל *Cos hillel*, *Poculum iherusal.*, *A cup of thanksgiving*; and both these cups are mentioned by Saint Luke; and, which is worth our observation, the word of *Consecration* whereby it was instituted, as part of the Blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.*

f Scalig. de e-
mend. Temp.
lib. 6. p. 273.

* Moses Kotsen-
fis fol. 118.
col. 1.
u Sebastian
Munster. Mat.
26.

* It. præ.
Hebr. per. Fa-
gium editas.

After all this, they sung (s) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark. 14. 26.* So that howsoever he used not any superstitions either then practised, or since added by after *Jews*, (as the drinking of (t) four cups of wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Duet. 8. 10.* From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords Body and Blood, a *Jewish Ceremony*; I answer, no: For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the *Church* of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus, neither was breaking the bread *sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; This

is

is my body. This cup is the *New Testament* in my blood, &c. *Luke 22. 19.* The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ? *1 Corinthians 10. 16.*

The last thing considerable in their Feasts, is their *gesture*. In the days of our *Saviour* it is (*y*) apparent, that the gesture of the *Jews* was such as the *Romans* used, The table thing placed in the midst, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes four, seldom or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus* bosom, *John 13. 23.* This first is an argument of special love towards him whom the Master of the house shall take into his own bosome, *John*, he was the beloved Disciple. Secondly, an argument of parity, amongst others, resting in one anothers bosom. Many shall come from the East and West; and shall sit down with Abraham, and Isaac, and Jacob, *Mat. 8. 11.* And where shall they sit? In Abraham's bosom, *Luke 16. 22.* that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the bosom of his Father, *John 1. 18.* that is, in the Apostles phrase, He thought it no robbery to be equal with his Father. Their tables were perfectly circular, or round, whence their

*y Voces quibus
uti sunt Evan-
gelista sonant
accubitus non
fessionem, ἀνα-
κλινεῖν, Luk.
22 ἀνακλινεῖς;
Mat. 26. Κα-
τακλινεῖς, Luc.
14. ἀνακλι-
θήναι, Mat.
14.*

זבבב
Discubitus, cui
jus radix est
בבב circum-
vit, Ambivit.

their manner of sitting was termed (z) *Mesibab*, a *sitting round*; and their phrase of inviting their guests to sit down, was, *Sit round*: We will not sit round until he come hither, *1 Sam. 16. 11.* Again, Thy children shall be as Olive-plants *round* about thy table, *Psal. 128. 3.* This custom of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiel's* time; Thou satest upon a stately *bed*, and a table prepared before it, *Ezek. 23. 41.* (a) And whether this were the custome of the ancient *Hebrews*, I leave to be discussed by others. But unto this also doth *Amos* allude; They laid themselves down upon cloaths laid to pledge by every Altar, *Amos 2. 8.* that

a Philo Jud. p.
383.

b Vetustissimus
mos erat, super
lanatis pellibus
discumbere. Qui
poterat pelles
raddere id wes
erat. Ovid.

is, the (b) *garments* taken to pledge they use in stead of *beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieth this custom of lying at the Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in *Egypt*; for this cause is it that they had a strict charge in eating the *Passover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the *Passover* requireth, that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying upon a bed*: it may be demanded, Whether *Christ* transgressed not against the first Institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus; and, in my mind, fully: (c) We must know, saith he, that *Exod. 12.* it was commanded, after what manner they, ready to depart out of *Egypt*, should eat the *Passover* at that time; for the necessity

c Tremel. in
Mat. 26. 20.

necessity of that time so required, namely, an hally eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt consent, that the Commandment of *sprinkling the door-posts with blood*, of *having on their shooes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in haste*; did not extend it self to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: (d) Yea, it was an ancient tradition amongst them, that when they did in after-times eat the *Passover*, they would sit down, or lean upon a bed, as our *Saviour* and his Disciples did, in token of their deliverance obtained.

d Talmuds
tract. de Pas-
chate vid. Tie-
mel. loco superi-
us citato.

The parties that gave entertainment at their Feasts were two; 1. (e) The *Master of the house*. 2. The *Master of the Feast*; they differed thus: The *Master of the house* was termed בעל הבית *Baal habeth*, διοικιστορας, *Pater familias*. The *Master of the Feast* was termed בעל שולחן *Baal mischte*, δεξιτελανος, *Triclinii Præfatus*. The *Master of the Feast* was the cheiffervant, attending the *Master of the house* in time of the Feast. Others add a (g) third sort, whom they would have to be *Præfati morum*, in Greek they were termed ἐπιστάται. Their Office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much; whence they were called ὀφθαλμοί, *the eyes of the Feast*. Such kind of Officers were in use in *Ahasuerus* his Court, *Esth.* 1. 8. and likewise among the (h) *Athenians*; but whether any such belonged unto the *Jews* is justly doubted.

e Vid Casaubon
exercit. p. 298.

g Gaudemius
Brixianus, vid.
Casaubon; ibid.

h Athenaus,
l. 10.

The

The ancient *Jews*, they were both Hospital, ready to entertain, and also liberal in their entertainment: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend: *(i)* *That the first day he is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembering the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, *Neh. 8. 10.* *(k)* This was afterwards practised by Heathens, who in their solemn Feasts did not onely entertain their Guests for the present, but did also allow them certain junkets to carry away with them. These they termed *στροφάγια*: and likewise, unto their friends who were absent they sent portions, which they termed *μερίδας*. This observation giveth light to that *Canon* in the *Laodicean Counsel*, which forbiddeth the *Christians* in their love feasts, *μὴν ἀπέμνησκειν*, to send portions, the reason of which prohibition, I conceive to be three-fold. First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day; that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at Noon,

Gen.

יְהוָה Hospes
 חֲבֵרֹן Onus
 בְּרִיחַ Profu-
 gus Buxtorf.
 Synag. cap. 32.
 p. 493.
 k Moris erat
 veteribus in
 convivio με-
 ριδας mit-
 tere a sentibus
 amicis. The-
 ophrastus cap.
 στροφάγια
 μερίδας. Idem
 testatur Plur.
 in Agestatio.
 Διόνυσος με-
 ριδας τοῖς οὐ-
 λῶν τοῖς ὀφ-
 τοδύμῳ.
 Eundem morem
 Judaeis in usu
 fuisse testantur
 sacra litera
 Nehem. 8. 10.
 στροφάγια
 μερίδας.

Gen 43. 16. Peter went up upon the house to pray about the sixth hour: than waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance, Acts 10. 9, 10.

Moreover we may here note the difference between those three cups mentioned in Scripture, ποτήριον τῆς εὐχαρίστας, 1 Cor. 10. 19. The cup of blessing, and this is applied to thole several cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, ποτήριον εἰς παράκλησιν, Jer. 16 7. The cup of consolation; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, Psal. 116. 13. The cup of salvation: this was used commonly after their Peace-offerings, which were vowed in way of thankfulness for benefits obtained. Whence the Seventy Elders commonly translate a Peace-offering, σωτήριον, A sacrifice of salvation, or salvation it self.

CHAP. III.

Of their Sabbath.

THe word שַׁבָּת *Schabbath*, from whence our English word *Sabbath* is derived, signifieth *Rest*, and is applied to all solemn Festivals. They polluted my Sabbaths, Ezek. 20. 21. that is, my Feasts. Sometimes it is applied to the whole week, *Jejuno bis in Sabbato*, I fast twice in the week. Sometimes, and that most frequently, it is used for that 7th day which God had set apart for his own service. This last was holy, either by a simple holiness which belonged

to it, as was the seventh day ; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, a great Sabbath, *John* 19.36. For on that Sabbath day of which *S. John* speaketh, the Feast of the Passover hapned that year.

The week days are termed by the Hebrew. *חולים* *Cholim*, prophane days ; by the Greek *ἐργαίαι*, working days : but when they speak of them altogether, *τὸ μετὰ τὸ σάββατον*, the space of time between the two Sabbaths.

(a) This was the time upon which the Gentiles desired to hear *Paul* *Act.* 13.42. In respect of the different degrees of holiness on days, the Sabbath day is not unfitly compared to a *Queen*, or rather to those whom thy termed *Primary wives* ; other Feast days to *Concubines*, or half wives ; working-days, to hand maids.

The Sabbaths began at (b) six a clock the night before : this the Grecians called *παρασκευὴ σάββατου* the Hebrew * *Biath haschabbath*, the enterance of the Sabbath.

The preparation to the Sabbath begun at (c) three of the clock in the afternoon ; the Hebrews called this *ערב השבת* *Gnereb haschabbath*, the Sabbath eve. By the ancient Fathers it was called (d) *cæna pura* ; the phrase is borrowed from Pagans, whose Religion taught them in their Sacrifices to certain of their Gods and Goddeses, to prepare themselves by a strict kind of holiness ; at which time of their preparation they did partake of a certain Supper, which as it consisted of choice meats, such as those Heathens deemed more holy than others : so it was eat with the observation of Holy Rites and Ceremonies : Hence they themselves were said at this time of their preparation to be in *In casto*, and their preparatory Supper termed, *Cæna pura*. Thus we see the reason why the

a Scalig. de emend. Temp. l. 6 p. 261. Item *Beta* in hunc locum.

b Scalig. de emend. Temp. l. 6. p. 269.

באת השבת

c Joseph. Antiq. l. 16. c. 10.

d In ritibus Paganorum. *cæna pura* appellabatur ; *cæna illis* apponi solita, qui in casto erant. quod Græci dicunt *αγνότης*, vel *παρασκευή*. *Isaac Casaubon*, Exercit. 16. p. 662.

the *Fathers* called the *Sabbath-eve*, *Cenamparav*. By the *Evangelists* it was called *μεσσηρευ*, *A preparation*, *Mark* 15.42. For distinction sake, we may call that fore-time of the day *πρὸ μεσσηρευ*, *A fore-preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First on this day they might go no more than three *Parfa's*; now a *Parfa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (f) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoomakers*, ^{f Casaubon.} *Tailors*, and *Scribes*; the two former for repairing of ^{Exercit. 16.} apparel, the other for fitting themselves by study to ^{p. 477. ex Mich-} expound the Law the next day, and these were per- ^{lot. Kimchi.} mitted but half the preparation time to work.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands ^{g Buxtorf. Sy-} further the *preparation*; so that sometimes the Ma- ^{nagog. Jud. cap.} sters themselves would chop herbs, sweep the house, ^{10. ex Talmud.} cleave wood, kindle the fire, and such like.

In old (h) time they proclaimed the *Preparation* ^{h Buxtorf. Sy-} with noise of Trumpets, or Horns; but now the mo- ^{nagog. Judaic.} dern *Jews* proclaim it by the *Sexton*, or some under ^{ibid.} Officer of the Church; whom they call *שליח צבור* *Scheliach tsubbur*, *The Messenger of the Congregation*.

Concerning the sanctification of the *Sabbath* day it self, in corrupter times some things the *Jews* added over and above that which God commanded. In other things they took liberty were God granted none. In the first they were *superstitious*, in the second *sacrilegious*.

They took liberty: There were two thousand

Cubits between the *Ark* and the *Camp*, when they marched, *Josh.* 3. 4. and in probability the same proportion was observed when they rested : this distance of ground some interpret to be one mile, some two ; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit* : But all agree in this, that these two thousand cubits was a *Sabbath days journey*, though none, as I know, have observed the reason why it was so called, which I take to be this : On the *Sabbath day* they were all to repair to the place of *God's* publike worship, which was two thousand cubits distant from those who camped nearest : Hence follow four Propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath dayes journey*. Secondly, That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of *God's* publick worship, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idly whither they would, if it were not more then two thousand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which *God* commanded, 1. *God* said, *Remember to keep holy a seventh day* : in which words, *God* sanctified one day to be *Sabbatum*, (1) they added *Sabbatulum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold* : some began the *Sabbath* sooner than others ; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so soon

i *Hospinian. de*
Orig. fest. c. 3.

soon as it did to others. Some again continued the Sabbath longer than others: this was done by those dwelling at *Tsepphore*, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it did to others. Thus both of these did *Addere de profano ad sacrum*; add somewhat of the working day, immediately going before, or immediately following after: none diminished of the Sabbath (*k*) k Buxtorf. Comment. Maforet. cap. 4. et Musar. Hence *R. Jose* wished that his portion might be with those that began the Sabbath, with those of *Tiberias*, and ended with those of *Tsepphore*.

2. God said, *To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seethe that ye will seethe*, *Exod. 16. 23*. This Command was proper to the time of (*l*) *Manna*: the reason is there acknowledged, why they should prepare that day for the morrow, because upon the Sabbath day they should not find it in the field. The Jews extend this Command to all Ages, and therefore they dressed no meat this day: this haply was the reason, that the *Heathen* people thought they (*m*) fasted on the Sabbath, m Sueron. August. c. 76 de jejuni. Sabbato. Vid. Martial. though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato*.

3. God said, *Ye shall kindle no fire throughout your habitations on the Sabbath day*, *Exod. 35. 3*. This commandment was only concerning fire for the furtherance of the work of the *Tabernacle*, (*n*) for therefore is the Sabbath mentioned in that Chapter, to shew that the work of the *Tabernacle* ought to give place to the Sabbath. The Jews hence gather, that it is unlawful to kindle any fire at all on this day.

4. God said, *In it thou shalt do no manner of work*. This the Jews understood without any manner of exception. (*o*) Hence they held it unlawful, to roast an apple, o Hospinian. de Orig. fist. c. de Sabbato.

p Joseph l. 12.
cap 8.

q Joseph l. 14.
cap. 8.

apple, to tuck an herb, to cline a tree, to kill or catch a flea. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the *Sabbath* day: By this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*; whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies; which Decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

1. *Works of Charity*: God, that allowed them to lead their Oxe and Ass to water on the *Sabbath*, *Luke* 13. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore, visiting the sick, and the use of the *Physitian*, was both then and now lawful.

2. *Works tending directly to Gods Worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day; for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their Houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick Congregation, or Preach the Word. Of these we may say, though

though they are in their own natures bodily labors, yet the *Temple* which was sanctified did change the nature of them, and make them holy, *Mat. 13. 17.* Or as the *Jews* say concerning the overthrow of *Jericho*, which according to their writings fell on the Sabbath day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

מי שצוה
על השבת
צוה לחלל
שבת
R. D. Kimchi
in *Jesh. 6.*
סכבניח
אפש דוחה
שבת

3. *Works of absolute necessity*, as the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*, And the *Christians* with a little change of a more common Proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy days.*

CHAP. IV.

Of their Passover, and their Feasts of Unleavened Bread.

SOME of the *Fathers* have derived the word (a) *Paschal*, from a Greek Verb, signifying to suffer, because the *sufferings* and *Passion* of our *Saviour*; are celebrated about that time. (b) This Opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word, signifying to *pass by*, to *leap*, or *pass over*. The *Etyymology* is *God's* own. It is the sacrifice of the *Lord's Passover*, which *passed over*, &c. *Exod. 12. 27.*

The word *Passover* in Scripture hath three acceptations. First, it is taken for that yearly solemnity which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward

a Tertul. ad-
vers. Judaic. c
10 li. Ambros.
lib. de Myster.
Pasch. cap. 1.
b Aug. in titul.
Psal. 68.
c E Theologia
non pauci om-
nia quæ ad 14.
nolem perti-
nent 15. at-
tribuunt quem
errorem hause-
runt exurbi-
dis Rabbino-
rum lacuni.
qui hodie eun-
dem errorem
errant, teste
Scaliger. de
emend. Temp.
16 p. 270

the

the evening, the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*: it may be called the *Passover* of *sheep and Bullocks*, *Duet. 16.2*. Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover*. In the fourteenth day of the first month, is the *Passover of the Lord*, and in the fifteenth day of this month is the *Feast*, *Num. 28. 16. 17*. Toward this Feast we are to understand that *Josiah* gave unto the people such a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole solemnity, beginning the Fourteenth of *Nisan*, and ending the one and twentieth of the same month. Now the *Feast of unleavened bread* drew nigh, which is called the *Passover*, *Luk. 22.1*. So that in this acception is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct Feast from the *Passover*.

First, the *Passover* was to be kept on the *fourteenth day of the first month, at even*. This was their second Sacrament, in which although they were enjoined to eat unleavened bread with the Lamb, yet the *Feast of the unleavened bread* began not till the morrow following, being the *fifteenth day of the same month*, and lasted seven daies, of which only the first and last were holy Convocations, wherein they might do no servile work, *Levit. 23.5, 6, 7, 8*.

Secondly, the *Passover*, in the age following its first institution, might not be killed and eaten in any other place, save only where the Lord did choose to place his name, which afterward was at *Jerusalem*:
but

but the feast of unleavened bread, the Hebrews thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at Jerusalem: and (d) eating of it, they say, depended not upon the eating of the Passover, but it was a commandment by itself.

ליל חמשה
עשר
אכילת
מנחם
הפסח
הזו
מזבח
ע

Maimon. de
fermento &
Azymo. c. 6.
§. 1.

The Rites and Ceremonies observed by the Jews in the eating of this Sacrament, their Paschal Lamb, agreed with those general Ceremonies used in their solemn Feasts. They blessed the cup, and blessed the bread, and divided amongst the guests, and washed the feet of those that sat at the table, as is shewn in the Chapter of Feasts. The particulars in which it differed from other Feasts, are delivered in those interrogatories, or questions proposed in way of Catechism, by some child, at the time of eating their Passover, or rather in the answer made unto the child by him that blessed the table. The question was thus: What meaneth this service? The form of the answer was, (e) How different is this night from all other nights, for all other nights we wash but once, in this twice (thus Christ when supper was ended washed his Disciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any sort of herbs, in this night bitter herbs: In all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceeded to declare, that the Passover was in respect that the Lord passed over the houses of their Fathers in Egypt. Secondly, He held up the bitter herbs in his hand, and said; These bitter herbs which we eat, are in respect that the Egyptians made the lives of our Fathers bitter in Egypt. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we

e Scilicet de e-
mend. Temp. l.
5. p. 270.

eat, It is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say, is commanded, *Exod. 12. 26.* They called it *הגדה Haggada*, (i) *Annunciatio*, the declaration or shewing forth of the *Passover*. Hence the *Apostle* borroweth this phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare, or shew forth, the Lord's death, 1 Cor, 11. 26.*

Concerning this Lamb they are charged thus : *Upon the tenth of Abib every one shall take a Lamb for an house, a male of the first year, without blemish, and this be kept until the fourteenth day of the same month, Exod. 12. 3. &c.* The Lamb, it was either of *Sheep* or *Goats*. For an *house*, the whole body of the *Israelites*, was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houses* : if the *House* were too few for the eating of the *Lamb*, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed *קעסגיא*, in the same sense *S. Mark* useth *συμπόσια*, and *πρωσια*, *Mark* the sixth. All these words signifie a *society*, or *company* of *guests*, so many as can sit at the same table : the latter word properly signifieth, a *bed in a Garden* ; and thus in the *Gospel*, the whole multitude sitting on the *grasses*, seem to be compared unto a *Garden* ; and their several *societies* or *companies*, unto so many *beds in the Garden*. The number of *Communicants* in this *Paschal society* (f) was never less than ten, nor more than twenty. It followeth in the Text, *A male*, to note the masculine and peerless vertue of our *Saviour*, whom it did typically shew forth. (g) *Of the first year* ; which phrase they interpret thus, That the lamb, after it was eight daies old and forward,

was

t Joseph de bel-
lo Jud. 1. 7 c. 17.
g Hebraice בן
שנה
Filium anni.
Sunt qui di-
stinguunt inter
Filium anni &
Filium anni
sui, filium anni
interpretantur,
qui annum u-
num agit, nec
minor, nec ma-
ior. Filium ve-
ro anni sui, qui
est in anno pri-
mo, licet eum
nondum absol-
verit. Sed Aben
Esra negat
absque Cabala
posse sciri quis
sit filius anni
sui, nam fieri
potest, inquit,
ut sit Van
additum
five paragogi-
cum, quale in
בן
& similibus.

was allowable to be offered for the *Passover*, but not before; because it is said, *When a bullock, or a sheep, or a goat is brought forth, then it shall be seven daies under the dam, and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 22. 27.* And the reason of this Law, some of the *Hebrews* have thought to be, (*h*) because in their Opinion nothing in the world was absolutely perfect, until a *Sabbath* had past over it. Moreover if it were an hour elder then a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the *Israelites* of their own personal integrity, as to signify the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same month*. The *Rabbines* (*i*) affirm four causes of this: *First*, because otherwise through the multitude of bulineses, at the time of their departure, they might forget the *Paschal Lamb*. *Secondly*, that in this four daies space they might have the more certain knowledge of the Lamb's perfection. *Thirdly*, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves *God's* mercy in their deliverance from *Ægypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongst the *Jews*, that during the space of these four daies, their Lamb was tyed to their bed-posts. *Lastly*, that in this time of preparation, they might thoroughly fit and address themselves for the Oblation.

The time when the *Paschal Lamb* was to be slain, was at the *Evening*, *Exod. 12. 6.* Or, as the Original

h Vid. Munster
ad Levit. 22.

i Holpirian. de
Orig. fest. cap 5.

reads, *between the two evenings*. Here Divines move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus, That there was (k) *Vespera Solis*, the evening of the Sun; namely, when the body of the Sun setteth: and *Vespera luminis*, the evening of the light, when the beams and shining of the Sun is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time, they say, the *Paschal Lamb* was slain, (l) Others admit a greater latitude, and distinguish thus: There is say they, *Vespera declinationis*, the Evening of the Sun declining; and *Vespera occasus*, the Evening of the Sun setting; and their meaning is, that their Passover was offered in this intermediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First because by this speech we must understand a latitude of time, wherein might be offered not only the Passover, but the *daily Evening Sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas, between the two evenings*, Num. 28. 4. Now this might be offered in the former part of the afternoon. (m) The manner of their sacrificing, in regard of this time, we find thus registred, if we count the hours according to our usual computations: the *daily sacrifice of the evening Lamb* was usually slain between two and three, it was offered between three and four: upon the Passover Eve it was slain between one and two, it was offered about half an hour before three; but if their Passover Eve hapned to be the same with their Sabbath Eve, then the *daily Evening Sacrifice* was slain between twelve and one, it was offered half an hour before two; and afterward the Passover. Secondly,

x Aber. Ezra,
Exod. 12:

l R. David. in
Radio. Hoc
etiam colligi
potest ex Pirke
Aboth, c. 5.

m Talmud.
trakt. de pas-
chate. c. 1. in
initio,

condly, this agreeth with the Oblation of the true *Paschal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning sacrifice*, *Mark* 15. 25. so it ended at the ninth hour, *Mark*, 15. 34 which was the time of their ordinary *evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Paschal Lamb was slain*.

Furthermore, the *Lamb was to be eaten with bitter herbs*: the reason of this command is, that thereby they might be moved to thankfulness towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Ex*. 1. 14.

These *bitter herbs* they dipt in a certain sauce thick like Mustard, called (*m*) *Charoseth*, (*n*) which thick sauce (say they) was a memorial of the *day* wherein they wrought in *Egypt*. (*o*) This is thought of some to be that wherein *Christ* dipt the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus; (*p*) they used to dip the *unleavened bread* in that sauce *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. (*q*) It was made of the *Palm-tree branches*, or of dry *Figs*, or of *Raisins*, which they stamped and put *Vinegar* thereto, and seasoned it, and made it like *Clay*, and brought it unto the *Table* in the night of the *Passover*.

The other seven daies following the fourteenth of *Nisan*, were in strictness of speech a distinct Feast, as is above-shewed; namely, the *Feast of unleavened bread* because in that space of time, (*r*) no leavened bread ought to be found in their houses, (*s*) their degrees of preparation to this feast are four. 1. *Expurgatio fermenti*, the cleansing of all their household stuff and vessels, unto which leaven might haply cleave; and this was done two or three daies before the *Passover*. 2. *Inquisitio fermenti*, the searching after leaven throughout all

m מחרסות
n Moses Kos-
sensu, fol. 113
o Scalig. de e-
mend temp l. 6.
p, 272.
r Maim. de
fermento. c. 8.
s eB 7.
q Maimon in
חמץ רמץ
c 7. s eB, 11.

r Huius moris
vestigia qua-
dam sunt re-
peria in Ro-
mane Flamine
Diali. A. Gell.
noct. Attic.
lib. 10. c. 15.
s Buxtorf. Sy-
nag. Judaica.
c. 12, p. 317.

* Scalig. de e-
mend. Temp. in
prolegem.

the rooms of their houses, even to the Mouse-holes : this they did with a waxen Candle, and as *Buxtorfus* noteth, upon the night before the *Passover* : and *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *Invenite quarta decima, usque ad quartam horam post ortum solis. At the beginning of the fourteenth day, until the fourth hour after the rising of the Sun.* Now, the beginning of the fourteenth day was the night going before ; for the *Jews*, in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven* ; and this was done from the fourth of the sixth hour, about dinner-time ; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curfing of the leaven*, in this form : (t) *Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.*

† Buxtorf. Sy-
nag. c. 12. p. 325

In case any did eat leavened bread those seven daies, the penalty was, that such a *soul* should be *cut off from Israel*, *Exod*, 12. 15. Which penalty hath amongst Expositors a (u) three-fold interpretation. Some understand thereby such a man to be *cut off from his heavenly inheritance* : others, that *God would cut off such from the living by an untimely death* : others, that he should *die without children*, leaving no posterity behind him : To this purpose their Proverb is, (x) *A man childless is lifeless.*

¶ Vid. P. Fag.
in Exod. 12.

x Vid. P. Fag.
ibid.

Of these three, the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared in the Chapter of Circumcision. Notwith-
stand-

standing here let the judicious Reader determine, whether these words do not imply, besides the secret actions of God touching the soul of such a Delinquent, a direction unto the Church how to deal with parties thus offending, by censuring them with Excommunication, which kind of censure elsewhere the Scripture calleth, *A casting out of the Synagogue*, John 16.2. A speech much like this, *A cutting off from Israel*.

Three things may be here demanded. First, who killed the *Paschal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? First, it was killed by the *Priests*, 2 Chron. 35.6. Secondly, it was killed after the first time in the *Court of the Temple*, the place which God had chosen, Dent. 16.6. (3) Thirdly the owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*, *Christ with his disciples kept the Passover in an upper-chamber at Jerusalem*.

y Maimon. in
Korban Pesach
c. 1 sec. 6.

It may further be demanded, whether the *Passover* consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: First, say they, the *Passover* was eaten *standing*, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*, and the *Jews*, generally after the first institution, in all their *Passovers*, used rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, the *Paschal Lamb* was wont to be roasted; but in the last *Passover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Bread into which he dipped the bread*. This reason is as weak as the former, because though there was a command

to

to eat the *Paschal Lamb* roasted; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit broth: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge *John* 13. 2. That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should betray him, is likewise by Saint *Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *John* 11. mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, Saint *Matthew*, and Saint *Mark* recite it before the consecration of the *Sacrament*. Whence the Jews have a Proverb, (z) *Non esse prius aut posterius in scriptura*; That first and last, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lamb of the first year*, which might be an year old. It is evident also by that of *Barabbas*, that it was a received custom on the *Passover*, to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold, Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that the

אין מוקדם
ומאוחר
כתורה
Salum. Iarchi.
in Gen. 6. 3.

the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

Again, here is to be observed, that the *Jews*, speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. (a) And *Josephus* telleth us that they numbered *eight days* for that Feast. In like manner the Disciples are said to come unto *Christ* the first day of unleavened bread, saying unto him *Where wilt thou that we prepare for thee to eat the Passover?* *Mat. 26. 17.* as if the first day of unleavened bread, were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the feast of unleavened bread began the fifteenth day, and continued seven days only, and the *Passover* was before the feast of unleavened bread.

*a Joseph. Antiq.
l. 2. c. 5. p. 65.*

In the last place we must know, that there was permitted a *second Passover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Passover*, *Numb. 9.* Touching that permission of a *second Passover*, to those that were in a journey far off: The *Hebrew* of this word *far off*, hath extraor-

dinary pricks over it, for special consideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trespasses and sins, and *far off*, *Ephes. 2. 13.* should be made *nigh* by the blood of *Christ*, and so partakers of him, the *second Passover*. Of this legal Ordinance the *Hebrews* say, (b) What is this journey *far off*? fifteen miles without the walls of *Jerusalem*, who so is distant from *Jerusalem*, on the fourteenth day of the first month, fifteen miles or more, when the Sun riseth, Lo, this is a journey *far off*; if less then this, it is not a journey *far off*, for he may come to *Jerusalem* by after midday, though he go on foot, easily. The Agreement between the *Paschal Lamb* and *Christ* standeth thus,

b Maimon. in
Korban. Pesach
c. 5. sect. 8, 9.

Christ is our Passover, 1 Cor. 5.

The Paschal Lamb was,

- 1 One of the flock.
- 2 Without blemish.
- 3 To be sacrificed and roasted
- 4 His bones were not broken
- 5 About the Evening.
- 6 Their door-posts were to be sprinkled with the blood.
- 7 That the punishing Angel might pass over them.
- 8 It was eaten in their several families.
- 9 The whole Lamb.

Christ was,

- 1 Perfect man, John 1.
- 2 Without sin.
- 3 Suffered and died,
- 4 They brake not his legs, John 19. 33.
- 5 In the end of the world, Heb. 9. 26.
- 6 The Blood of *Christ* purgeth our consciences.
- 7 That sin and death might not prevail against us.
- 8 He is applied by Faith.
- 9 According to all the Articles of the Creed.

10 With

- | | |
|---|--|
| 10. Without Leaven. | 10. Without Hypocrisie,
1 Cor. 5. |
| 11. With bitter herbs. | 11. With patience under the
Cross. |
| 12. In haste, and in the
manner of Travellers. | 12. With an earnest and
longing expectation of life
eternal. |
| 13. Only by the Circum-
cised. | 13. Only by the faithful,
1 Cor. 11. |

CHAP. V.

Of their Pentecost

THIS Feast was called *πεντηκοστή*, the Pentecost; which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day* after the *second of the Passover*, which was the *sixteenth of Nisan*. Here in the first place we must note, that the fourteenth of Nisan was τὸ πᾶχα, the Passover; the fifteenth ἡμέρῃ τῷ πᾶχα, the Feast of the Passover; or * *πρώτῃ τῷ πᾶχα*, the first of the Passover: the sixteenth was δευτέρῃ τῷ πᾶχα, the second of the Passover; or the morrow after the Passover, *Levit. 23. 11.* which is all one, as if it had been said, the morrow after the feast of the Passover; for in those feasts which consisted in many daies, the first and the last were termed *Sabbaths*. Now these fifty daies were in truth the appointed time of their Harvest, their Harvest, being bounded as it were, with two remarkable daies, the one being the beginning, the other the end thereof: the beginning was δευτέρῃ τῷ πᾶχα the second of the Passover; the end was πεντηκοστή, the fiftieth day after, called the Pentecost. Upon

* Seniores appellabant hunc diem, πρῶτῳ τῷ πᾶχα *Lev 23. 11.*

b Scalig. de e-
mend. temp. l. 6.

c Καὶ τὸ αὐ-
τοῦ ὀνόματος
ἐν ᾧ ἡ ἐκείνη
ἐστὶν, Joseph.
Antiq. l. 3. c. 10.

d Scalig. lib. 6.
de emend. temp
p 260.

e Plin. l. 18.
cap. 18. Illud
ipsum confirmat
Leo Afr. testis
ἀποδείκνυται
Descript. Afr.
lib. 8. c. 4.

the *Sevilex*, then they offered a (b) *sheaf of the same fruits of their harvest*, *Levit. 23. 10.* Upon the *Pentecost*, then they offered two *wave loaves*, *Levit. 23. 17.* the *sheaf* being an *Oblation* offered in the name of the whole *Congregation*, whereby all the after-fruits throughout the *Land* were sanctified, (c) it being from thence afterward lawful, and not before, to reap the *Corn*, the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the *Harvest* finished and ended. In the second place we are to know, that they did count these fifty daies by numbring the *Weeks* from the *Sevilex*, whence it was called a *Feast of weeks*. The manner how they counted the *weeks*, was, according to the number of the *Sabbaths* following the *Sevilex*. Thus the first *Sabbath* following they called *Sevilex* *πρωτη* *σαββατον*: the second, *Sevilex* *δευτερη* *σαββατον*: the third *Sevilex* *τριτη* *σαββατον*, &c. So that (d) all the *Weeks* and *sabbaths*, during the time of the *Pentecost*: as the *first*, *second*, *third*, and *fourth*, &c. took their denomination from *Sevilex*, which observation giveth light to that of *S. Luke*, *Luke. 16. 1.* where there is mention of a *Sabbath* termed *Sevilex* *πρωτη* *σαββατον*, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the *Sevilex*. Seeing that these *fifty daies* did measure out the time of their *Harvest*, it will not be amiss to observe the difference betwixt their *Harvest* and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their *Harvest* about the (e) *first of April*, it was quite finished in *May*.

CHAP. VI.

The Feast of Tabernacles

THe (a) *Greek* word used to express this Festival, properly signifieth the *making of Tabernacles*: the (b) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven daies, (from the fifteenth of *Tisri*, untill the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of Boughs, in manner of Arbors and Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

a *Jansen. Concord. cap 73.*
Item *Tollet. in Joan. 7.*

σκηνοπηγία,
non σκηνοπηγία.

ב סוכות 137
Chag hasuccoth

Concerning these Booths, the *Jews* write thus: (d) They ought to be made in the open Air, not within doors, nor under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thicknes of the Boughs; but with such holes that the Sun and the Stars might be seen thorow them, and the rain likewise descend thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with household-stuff to ly under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, untill the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Dent. 22, 8.* Some in their

d *Munster Lev. vii. 23.*

Courts, some in their streets, *Nehem. 8. 15.*

Plutarch making mention of this Festivity, saith, that (e) these *Booths* were made principally of Ivy boughs: but the Scripture reckoneth up four distinct kinds, *Levit. 23. 40.* which are thought to be, 1. The Cistern tree. 2. The Palm-tree: 3. The Myrtle tree. 4. The Willow of the Brook; (f) The Rabbins teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden they termed (g) *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our Saviour did ride into *Jerusalem*, cried, saying, *Hosanna* to the Son of David, *Mat. 21. 9.* *Plutarch* scoffing the Jews, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called *Bugod* and in this respect he termeth this feast of the Jews *Θυγαπολεία* A bearing about of these Thyrist. That feast which the Athenians term *Ἐλευσίον*, was not much unlike.

h *Hospinian. de Orig. fest. cap 7.*
i. *Munst in Calendar. p. 150.*

Moreover on the next day after this feast, they compassed the Altar (h) seven times with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palm branches were the chief in the bundle, it was called *Dies Palmarum*, Palm Feast.

Concerning the reason of this Feast: some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the Cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a safe Booth or Tent. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

Hebrew readeth; *That your posterity may know, that I have made the children of Israel to dwell in Booths, Lev. 23.43.* The Chaldee rendereth it, *That your posterity may know that I have made the children of Israel to dwell (i) in the shadow of Clouds. (k) Others think it was instituted as a solemn thanksgiving unto God for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of David, which are entituled תורת הירח לפרק תורת הירח, pro torcularibus, to have been composed for this feast. Others speak more probably, who assign the cause to be in memory of their Fore-fathers dwelling in Tents and Tabernacles; the Text is clear, Levit. 23.43.*

The Sacrifices which were offered these seven daies, are prescribed: *Numb. 29.* from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the Jews deliver to be this: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the Languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias* who was the expectation and Hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neb. 8. 18.* but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *boughs*, but the

days

in Talmud,
tract. de fest
Tabernaculo-
rum, cap.

ליל

Vid Tremel.
John 7. 37.
in Nuxton's. in
abbreviat.

p. 253.

o Tremel. Job.
7. 37. ex Tal-
mud.

(*m*) days of this whole feast of Tabernacles were termed *Hosannoth*, from the usual acclamations of the people, whiles they carried *Boughs* up and down. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast John 7. 37. (*n*) Upon this day they did read the last Section of the Law, and likewise began the first, least they might otherwise seem more joyful in ending their Sections, than willing to begin them (*o*) Upon this day also, by the Institution of the Prophet *Haggai* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the Temple, where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the Prophet *Esay*. 12. 13. *With joy shall ye draw water out of the Wells of salvation*. Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, John 7. 38: *He that believeth in me, out of his belly shall flow rivers of waters of life*.

It is worth our noting also, that whereas God commanded the Observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointed the celebration of a Feast in the eighth month, on the fifteenth day thereof, which is thought to be this very feast of *Tabernacles*.

p Hospinian. de
Orig. hujus
festi. p. 24

CHAP. VII.

*Of the Feast of Trumpets, and their
New Moons.*

FOR the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh month*, *Levit.* 23. 24. But according to their *Civil Computation* it was their *first month*, so that this Feast may be termed their *New-years-day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, *2 Kings* 4. 23. Secondly, It was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos* 8. 4. Thirdly, They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bulls*, *one Ram*, *seven Lambs*, for burnt offerings; with their meat and drink-offering, and a *Goat* for a *sin-offering*, *Num.* 28. 11, 15. But at this *New-Moon*, which was the beginning of their year, they offered all the aforesaid sacrifices, and over and besides them, *one Bullock*, *one Ram*, and *seven Lambs*, for burnt offerings, and a *Goat* for a *sin offering*,

R

Numb.

a Scheindler, in
voco 720

Numb. 29. 1. 6. Secondly, in *Other New Moons* they blow-
ed no *Trumpets*: In *this* they blowed (a) from the *Sun*
rising till night: whence we learn what *New Moon* it
is that *David* speaketh of, *Psal.* 81 3. *Blow the Trumpet*
in the New Moon, in the time appointed, at our feast day.

The reason in general of this blowing, and great
noise of *Trumpets*, I take to have been, to make their
New-years-day the more remarkable, because from it
all their deeds and contracts bore date, and their
Sabbatical years and *Jubilees* were counted thence:
But why it should be made remarkable by the
sound of *Trumpets*, or *Cornets*, there are three con-
jectures.

b P. Fag. Levit.
23.

First, the (b) *Hebrews* think it was done in memory
of *Isaac* his deliverance, and that they did there-
fore sound *Rams horns*, because a *Ram* was sacrificed
instead of him. Secondly, (c) *Basil* is of opinion, that
the people were hereby put in mind of that day,
wherein they received the Law in Mount *Sinai* with
blowing of *Trumpets*. Thirdly, others think it was to
put them in remembrance of the *Resurrection*, which
shall be with the sound of *Trumpets*; He shall send his
Angels with a great sound of a Trumpet, Mat. 24. 31.

d Scalig. de e-
mend. temp. pag
26. li p 105.

There are (d) three things considerable in *New*
Moons. First, *conjunction* of the *Moon*
with the *Sun*. Secondly, *waxing* of the
Moon. Thirdly, *prime* of the
Moon. In the first it was quite dark; in the second it
did open it self to receive the *Sun-beams*: In the last it
did appear, *corniculata, horned*.

e Hospin. de O-
rig. fest. c. 4. p.
15. Eadem ra-
tio tenet etiam
in illis mensi-
bus qui con-
stant 29. diebus

Because in all these three degrees of the change,
there was a kind of mutual participation both of
the *Old and New Moon*: (e) Hence the *Jews* observe
two daies, namely, the *last of every month*, and the

first

first day of the next following. Now because the thirtieth was the last in their longest months; Hence Horace calleth these last days, *Tricesima Sabbata*: The first days they termed, *Neomenias*, new Moons.

For certain reasons the Jews used a kind of change, or translation of daies; which translation, though it were of use in other months also yet the greatest care was had in translating the beginning of their year, or their first day in their month *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

Translation of daies was (f) threefold. First, Lunar: Secondly, Politick: Thirdly, Mixt.

f Scalig. de emend. temp. l. 2 p. 85.

The reason of Lunar translation, was, that they might not observe the Feast of the New Moon, until the old were quite over-past. For the understanding of this, note these three rules.

First, The Hebrews counted their Holy-daies from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, Always before the New Moon, there is a conjunction between the Sun and the Moon; during this conjunction she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the New Moon.

Thirdly, When the conjunction was over past before noon-tide, namely, in any of those first 18 hours, then the New Moon was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was translated to the day following, because otherwise they should begin their Holy-day in the time of the old Moon.

Munster. Ca- lend. Heb. p. 46.

And this translation they noted with this abbreviation \aleph , that is, 18. because of those eighteen hours which occasioned it,

The reason of *Politick translation* was, that two *Sabbaths*, or feast-days might not immediately follow each other: (*b*) because say they, it was unlawful those two daies to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two daies. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be avoided.

First, When the *Passover*, or the fifteenth day of *Nisan*, fell on *Saturday*; for then the *Pentecost* must needs fall on *Sunday*.

Secondly, When the *Passover* fell on *Sunday*; for then their *Passover* immediately followed their *weekly Sabbath*.

i Hospinian. de Orig. f. 8. p. 6.

The first (*i*) Author of this *Politick translation* was a certain chief man amongst them, named *Eleazar*; three hundred and fifty years before *Christ* his *Nativity*.

The several species or kinds of *Politick translation*, were five. The first, \aleph *Adu*. The second, \aleph *Badu*. The third, \aleph *Gabaz*. The fourth, \aleph *Zabad*. The fifth, \aleph *Agu*. For the understanding of these abbreviatures, we must know, that in these made words the letters only stand for numbers, and are applied to the seven daies of the week, thus \aleph 1. *Sunday* \aleph 2. *Munday*. \aleph 3. *Tuesday* \aleph 4. *Wednesday*. \aleph 5. *Thursday*. \aleph 6. *Friday*. \aleph 7. *Saturday*: which was the *Jews Sabbath*.

a Adu.

Their rules touching *Politick translation*, stood thus. (*a*) First, that neither their *New-years-day*, which was the first of the month *Tisri*, neither their

their *Feast of Tabernacles*, which was the fifteenth day of the same month, should be celebrated on *Adn*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday* the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feasts of Tabernacles*, because the fifteenth must always necessarily be of the same day of the week that the first is. Therefore if the first be not *Adn*, the fifteenth cannot be *Adn*.

The (*b*) second rule was, that the *Passover* should ^b *Badu*. not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*.

The (*c*) third rule is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. ^c *Gabaz*.

The (*d*) fourth rule is, that the *Feast of Purim*, or ^d *Zabad*. *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

The (*e*) fifth rule is, that the *Feast of expiation* was ^e *Agn*. not observed on *Agn*; that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *simple*. And secondly, *Double*.

Simple translation is, when the *Feast* is translated to

the next day following. For examples sake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feast* must be translated, for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second. *Politick*, because the rule *Adu* forbids *Sunday* to be kept: notwithstanding, in as much as the very next day, namely *Monday*, was observed; I term this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

f Batu takphat

בטו תקפט (f) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, בטו תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole month was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday* not before the fifteenth hour, and the 589 moment, the *Feast* of the *New Moon* was translated unto *Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger*, de emend. temp. lib. 2. pag. 87.

Double Translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the month *Tisri* should happen upon *Saturday*; here, if the *Moon* hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *sunday*, because of וי, that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *sunday*: of this sort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, גטרד 13. ט9. 77. 204. The meaning thereof is thus: In their common year (when a whole month is not inserted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (k) that 1080 moments k Munf. Cas
le. d. pag. 45. make an hour.

The *Feast of Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adn*. The *Passover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the after translations depended upon the first translation of the first *New Moon* in *Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* holds (l) that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the month, when unleavened bread was not yet to be used; and thence they do both use and urge a necessity (m) of leavened bread in the *Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a trans-

gressor,

l Epiph. l. 2. Tom
1. c. 51. p. 147.
m Usum ser-
mentum panis
in cena Domi-
nica Ecclesia
Romana olim
non damnavit.
Casaubon. exer-
cit. 16 p. 65.

n Munster. in
Mat. cap. 26.

o Joseph. Scilicet
de emend. temp. lib. 6.
p. 263.

gressor, not a fulfiller of the Law. (n) Others say, that because that year their *Passover* fell on *Friday*, hence the feast was translated unto *Saturday* by the rule *Badu*. Their inference is that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the tradition of the Elders. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour; namely, on *Friday*, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the Sabbath began, he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John* 19. 24.

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proved in the *Chapter of the Passover*. 1. The fourteenth day of the month, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread; the Feast of unleavened bread drew near, which is called the *Passover*, *Luke* 22. 1.

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Passover* of the Lord, and in the fifteenth day of this month is the Feast, *Numb.* 28. 16, 17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the Feast, *John* 13. 29.

The *Sheep* and *Bullocks* offered upon this day, are called the *Passover*, *Dent.* 16. 2. And of this we are to understand *S. John*, *Job.* 18. 28. They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Passover*. So that this eating of the *Passover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entering into the common Hall? The answer is, that upon (p) *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is that they brought *Jesus to Pilate the Roman Deputy*. Secondly, they withdrew themselves out of the common Hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death*, *Job. 18. 31. (q)* that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following; It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *ver. 32*. Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards Malefactors. Again, *Stephen* was condemned by them to be stoned, *Act. 7*. And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Acts 24*. Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter, Of their capital punishments*.

סין דנין
ביני נפשות
לח ערב
שבת ולא
ערב יום
מרב

Moses ben
Maimon, li ult
Iad. c. Sane-
drin. Sect. 11.
q August. 17a ff.
114. In Joann.
ita hunc locum
exponunt etiam
Cyrill, lib. 12 in
Joan. c 6 Chrys.
hom. 12. in Jo-
an. Beda in
c. 18. Joan

CHAP. VIII.

The Feast of Expiation.

UPon the tenth day of the month *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13.* It was called the *Feast of Expiation*, because the *High-priest* did then confess unto *God* both his own sins, and the sins of the people: and by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto *God* for them.

*a Joseph. de bel.
Jud. pag. 43.*

The *Ceremonies* at this time to be performed, concerned either the *People* and the *Priest*, or the *Priest alone*. Those which concerned the *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called (a) *Dies Jejuniæ*, the *Fasting Day*, *Jer. 36. 6.* Which serveth for the understanding of that, *Act. 27. 9. Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and *Winter* was at hand.

Those *Ceremonies* which concerned the *Priest alone*, were two: First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a *young Bullock* for a *sin-offering*, and a *Ram* for a *burnt-offering*, putting on his *Priestly Robes*: After he had washed himself in water; he took of the *Congregation* two *He-goats* for a *sin-offering*, and a *Ram* for a *burnt offering*. The two *He-goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should

should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent alive into the Wilderness. The Greek Interpreters call this Goat *ἐπιπομπῆον*, *Malorum depulsores*, *A defender from evils*; with name the Heathens applied to their *Tutelar Gods*. They imagined, that when the *scape Goat* carried away the sins of the people into the Wilderness, he likewise carried away all those *evils* which belonged unto those sins. And for the securing the people in this point, the Lord commanded the *High priest* to confess in the name of the all people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) O Lord,

גְּנָזָאֵל, ex
19 Gnez. cap. 16
Azahabim R
D. Kimchi in
Radie.

c P. Pag. Lev.
16.

The modern Jews now (because there can be no proper sacrifice, the Temple of Jerusalem being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic commutatio erit pro me*: that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*; acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some *Raven* or *Crow* might carry both them,

d Buxtorf. Synagog. cap. 20.

דבר

and together with them, their sins into the Wilderness. And lest they might seem to be mad without reason, they assign the cause why they make choice of a *Cock*, at this time, to be this: This word (d) *Gebber* in the Holy Language signifieth a Man, in their *Talmud* it signifieth a *Cock*. Now, say they, the Justice of *God* requires, that as *Gebber* sinned, so *Gebber* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Grecians* used a yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of sacrifices, these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (e) using this form of words, *ἐπιτιμία ἐστὶν ὑμῖν, sis pro nobis peripsema*: As if he had said, *Be thou a Reconciliation or Propitiation for us*. The like kind of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their *Gods*,* such men they termed *καθάματα*. These two words are used by the *Apostle*, 1 *Cor.* 4. 13. and they are translated *filth and off-scouring*: we are made as the *filth of the World*, and as the *off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens shooes*, or from the *pavement of the ground*: But in (f) *Budens* his opinion, the *Apostle* had allusion unto those kinds of Expiations in use amongst the *Heathens*. As if he had said, We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

c *Suidas* in voce
ἐπιτιμία.

* *Καθάματα*
ἐλέγχοιο δὲ
ὅτι καθάρσιν
λὴν τινός
ἢ τινός ἐτι-
μας νόσος δὴ
μὲν τοῖς
θεοῖς, *Vetus*
Scholast. in
Aristophan.
Plut. pag. 48.
f *Budens* an-
notat. in
Pandect. De
pœnis, p. 334.

Now

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.

Christ.

- | | |
|---|---|
| 1. The <i>High-priest</i> went into the <i>Holiest of all</i> , <i>Levit. 16.3.</i> | 1. <i>Christ</i> our <i>High-Priest</i> went into the <i>Holy place</i> , namely, the <i>Heavens</i> , <i>Heb. 9.12.</i> |
| 2. He went once a year, <i>Exod. 30.10.</i> | 2. He entred once, <i>Heb. 9.12.</i> |
| 3. He with the blood of <i>Goats and Calves</i> , <i>Heb. 9.12.</i> | 3. He by his own blood, <i>Heb. 9.12.</i> |
| 4. He alone, <i>Heb. 9.</i> | 4. He alone hath trodden the <i>Wine-press</i> , <i>Isay 63.3.</i> |
| 5. He, clothed with his <i>Priestly Robes</i> , <i>Levit. 16.4.</i> | 5. He, ordained and sealed to this <i>Office</i> , by his <i>Father</i> from all <i>Eternity</i> . |
| 6. He took two <i>Goats</i> , <i>Levit. 16.</i> | 6. He took <i>two natures</i> : the <i>impassibility</i> of his <i>God-head</i> was shadowed by the <i>Scape goat</i> : his <i>sufferings</i> in his <i>Manhood</i> , by the <i>Goat</i> that was <i>sacrificed</i> , <i>Theod. 2u. 12. in Lev.</i> |
| 7. The <i>Goat</i> did bear the <i>Peoples iniquities</i> . | 7. <i>Christ</i> was made sin for us, <i>2 Cor. 5.22.</i> |

CHAP. IX.

*The Sabbatical year, or Seventh
years rest*

A Severy leventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit. 25.* And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbatical year* was to signifie, that both they and their land was the *Lords*.

The observation of this Feast consisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called (*a*) *Scabath Haaretz*, the *Sabbaths of the Land*, *Levit. 25.6.* Secondly, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (*b*) *Shemita laihova*, *The Lords release*, *Dent. 15.2.*

Seeing they were that year forbid to till their ground, here a question might be made; what they should eat in the time of this intermission?

Ans^w. I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, Levit. 25. 20, 21. saith the Lord,

Seeing every seventh year, debts, according to Gods Command were to be remitted, some might demand whether this might not much endamage their Estates if they did lend? or harden their hearts not to lend?

Ans^w. It could not endamage their Estates, for it is a most infallible Maxime: No man is a loser by serving

שבת
הארץ

שמיטה
ליהוה

ving God. Whence the Hebrews themselves interpret this to be rather *Mandatum probationis*, A command of tryal, such as *Abrahams* offering up of *Iaac* was, which God commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tryed; rather than *Mandatum obedientiæ*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you*, *Deut. 15. 4.* (c) That is, saith he, as if the Lord had said, Know that that which I have commanded thee, that thou shouldest not exact of thy Brother, will be needles. If all *Israel*, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations. c *Aben Ezra*.
Deut. 15. 4.

The reasons why this Feast was instituted, are thought to be: First, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to make his Harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy estate which *Adam* enjoyed in his Innocency, when the earth brought forth her encrease without manuring. Lastly, it shadowed forth that everlasting Sabbath which we expect in the Heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, d *Vid. Hospin.*
de Orig. hujus
festi. (e) that the world should continue for six thousand years, e *Talmud. in*
Sanedrin. c.
Hiel. but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working,

working daies of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 Pet. 3.8. *Elias* his words are these; Six thousand years the world shall be, and again it shall be destroyed: (f) Two thousand shall be void, two thousand under the Law, and two thousand under the *Messias*. The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a Jew spake it, it may serve to prove against them: First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his coming.

כ אלפי

חורו ב

אלפי חורה

ב אלפי

ימיו

המשדה

Duo millia in-
anitaris, duo
millia dierum.
Messie, Tal-
mud. in Sane-
drin, c. Halc.

CHAP. X.

Of their Jubilee.

THis is the last Festival which God commanded the Jews, it was celebrated every fiftieth year It is commanded, Lev. 25.8. Thou shalt number seven sabbaths of years unto thee, &c. The English word Jubilee is derived from the Hebrew יובל *Jobel*, signifying a Ram; it signifieth a Rams horn. Seven Priests shall bear before the Ark seven Trumpets of Rams horns, Josh. 6.4. Where the word *Jobelim* is used, and is expounded by the Chaldee Paraphrast, Rams-horns. *Marbachius* is of opinion, that this year was called their Jubilee, from (c) *Jubal*, the first inventor of musical instruments, of whom we read, Gen. 4.21. *Jubal was the Father of all such as handle the Harp and Organ*: Other Authors deliver other reasons of the name, but it is most probable that this year was termed the year of Jubilee from *Jobelim*, the Rams-horns then sounded. There were five main uses of this Feast.

g Marbach. in
Leuit, 25.

First,

First, for the general release of Servants. Secondly, for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) Fourthly, some are of opinion, that as the *d Hospinian de Orig. fest. c. 9.* Grecians did compute their times by the number of Olympiads, the Romans by their *Lustra*, the Christians by their *Indictions*: So the Jews by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which Christians enjoy under Christ, by whose blood we have not only a re-entry into the Kingdom of Heaven, which we had formerly forfeited by our sins (and this was haply signified by the Israelites re-entry upon their Lands formerly sold) but also the sound of the Gospel, which was in this Feast typed out unto us by the noise of the Trumpets, is gone thorow-out the world. And thus the Lord God hath blown the Trumpet, as Zacharies phrase is, *Zach. 9. 14.* But neither this release of servants, nor restoring of Lands, was (e) until the tenth day of the first month *Tisri*, *e Moses, Aegyptius in Hala-cha Schemit. Veisbel, c. 106.* at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first daies of this month the Servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

Pur is a *Persian* word, and signifieth a Lot, whence this *Feast of Lots* is called *Purim*, i.e. κληροτμία, *A Lottery*: It began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Esth.* 9.21. It was instituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were cast day by day, and month by month, for the destruction of them. In these two daies they read the *History of Hester* in their *Synagogues*; and as often as they hear mention of *Hamman*, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.

a *Hospin. de fest. fol. 33. ex Antonio Margarita in, l. de ceremoniis Judaeorum.*

b 'Εσχαΐα ἡ ἐορτὴ κατὰ τὸν Ἰωάννην τὸν ἱερέα τῆς Σιδας.

The Feast of *Dedication*, termed in the *New Testament*, 'Εσχαΐα (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the *Old Testament*; the *Tabernacles*, the *Temple*, *Priests*, *Altars*, *Vessels* and *Garments*: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being a yearly Festival, was the *Consecration of the altar* appointed by *Judas Maccabeus* to be observed from year to year, for the space of eight days, from the five and twentieth of the month *Cisleu*, which answereth in part

to

to our *December*, 1 *Macchab.* 4. 59. Of this Saint *John* speaketh; and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Jerusalem the feast of the Dedication, and it was winter,* *John* 10. 22. &c.

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two Feasts are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.



THE
FOURTH BOOK
OF THEIR
IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THe Infiniteness of *Gods* Majesty far transcendeth the capacity of created Natures; and if we consult not with *Gods* own *Oracles*, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the *creature* instead of the *Creator*: and when he hath multiplied the number of his *gods*, according to the number of the Stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay whether the true *God* be not utterly unknown. For this reason the Mariners in *Jonahs* ship cried every man unto his *God*, *Jonah* 1. 5. Every man to his *own God*; and lest they might all mistake the *true God*, they awaken *Jonah* to call upon *his God*. This (a) uncertainty attending
Idolatry,

a *Serv. in Georgic, lib. 1.*

Idolatry, caused the *Heathens* to close their Petitions with that general, *Dii deaque omnes*. (b) The *Arabi-*
ans perceiving the insufficiency of their *known Gods*,
 dedicated their *Altars*, *Ignoto Deo*, *To the unknown God*.
 At *Athens*, Saint Paul found an Altar with the same
 inscription, *Acts* 17. 23. Hence other Neighbour-
 Countries were wont to swear (c) *by him that was*
unknown at Athens. From this doubt and distrust a-
 mong the *Athenians*, what *Cod* was, and who he
 was, sprang another uncertainty amongst them, as
 dangerous as the other, dividing and sharing that
 undividable Unity of the *Godhead*, between I know
 not what *Compeers* and *Equals*, so that they had o-
 ther *Altars* mentioning a plurality of gods: (d) the
 inscription being *θεῶν ἀγνώστων*, the *Altar of the unknown*
Gods, yea, the compleat and entire inscription of that
 Altar which Saint Paul saw, is thought to have been
 thus, (e) *To the gods of Asia, Europe, and Africa; to the*
unknown and strange, God. Which observation impli-
 eth their practice to have symbolized with other
Heathens in that forementioned closure; *Dii Deaque*
omnes, *O all ye Gods and Goddeses, help*. This distrust
 I think to be the chief reason why they worshipped
 the *unknown God*; though I deny not but the *Altars*
 might bear this Title, to conceal the name of their
Tutelar God, unto whose protection they had com-
 mitted themselves: (f) because the *Heathen* people
 generally conceited, that if the *gods* name, to whom
 they dedicated a City, were known, then the *Ene-*
mies might by some magical incantation or charm,
 call him forth, and cause him to forsake the City:
 For the better preventing of which manner of evo-
 cations, the *Tyrrians*, the *Lacedemonians*, and others
 (g) *Nations* fettered and chained their *gods*, that they

b Gyrald. Syn-
tagm. 17.

c Νῦν ἔστι
Ἀθηνῶν
ἀγνώστων.
Lucian in Phi-
lopatride.

d Pausanias in
Atticis.

e Θεοῖς Ἀ-
σίας, καὶ Εὐ-
ρώπης, καὶ
Ἀφρικής, τοῖς
ἀγνώστον καὶ
ἐξέω
Theophyl in
Ag. Apost. 17.
23 R. Hieron.
Th. 1. 12.
f Alex. ab. A-
lex lib 6. cap.
4 Tyraquel. in
illum locum.

g Macrobi Sa-
turn lib 3. c. 99

might

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that Essential Name of God, *Jehovah*, and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols*, (h) *Jove* *Iad Iath*, *Iadia*, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex. 3. 15*. This is my name *לעולם legnolam*, forever: (i) they read *לעולם legnalem*, to be concealed. Though I deny not but that name was always in some sense ineffable: namely, as, (k) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other Languages could not express without circumlocutions.

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people Deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or god-making Ceremonies, were extended to sublunary creatures, partly as *Symbola*, or representative signs of those greater and more glorious lights; for this reason the *Caldeans* worship *fire*: *אֵשׁ*, and *Ur*, of the *Caldeans*, mentioned

h Vid. Macrobius.
Saturn. l. 1. c. 18.
It. Terentium,
lib. 2. cap. ult.
Item, Origen.
contra Celsum.
l. 6. fol. 76. col. 3.
i Vid. P. Galatin.
lib. 2. c. 10.
k Plin. in Proem. lib. 5. Hist. Natur.

ed, *Gen. 11.* which signifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applyed to some chief City, from the name of the Idol. Yea, the *god* of *Nahor*, *Gen. 31. 53.* is thought to be no other; partly, also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits received from them, for which reason the *Sea*, the *Winds*, the *Air*, the *Earth*, and *fruits* of the earth, became deified. At last, well deserving men; nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The
 Tabernacle of Molech, Chiun, Rempham,
 Horses consecrated to the Sun,
 Thamuz.

OF the Idol *Moloch* we read in divers places of Scripture, *1 King. 11.* *2 King. 23. 10.* *Leviticus 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, not only of the *Ammonites*, but of the (n) *Moabites* also. He had his name from מלך *Melac*, signifying to rule or reign. The *Seventy Elders* translate him, δειξων, βασιλευς, a Prince, or King. Such King-Idols were *Adram-melech*, and *Anam-melech*, the gods of *Shephervaim*, unto whom that people burnt their Children in fire.

n *Lorin. in AB.*
 7. ex *Decumen.*

I take *Moloch* and *Baal* to be one and the same Idol they were both names of supremacy and rule, בעל *Baal* signifieth a Lord or Master. And מלך *Moloch*, a King,

King or Prince. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the Valley of *Benhinnom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put into the end of the verse, to explain *Baal* in the beginning thereof.

b August. super
Judic. 9. 10. Vi-
desit Eusebium
de prepar. lib. 1.
cap. 7.
c Plato apud.
Macrobi. Saturn.
l. 1. c. 23. ubi
mendose cita-
tur à Timæo
Platonis, quod
est in Phædro.
d Assyrios Sa-
turnum (quem
et Solem di-
cunt) Jastnem-
q; coluisse con-
stat. Servius in
Eneid. 1.

Some think them to be different, because the (b) Planet *Jupiter* was worshipped under the name of *Baal*; but the Planet *Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, the Lord of Heaven. For *Baal* signifieth Lord, and *Shamaim*, Heaven. And what is this Lord of Heaven in the theology of the *Heathens*, other than the *Sun*? who may as well be stiled the King of Heaven, as the Moon the Queen. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

e 𐤇𐤊𐤍, Mo-
lech dici voluit
quasi 𐤇𐤊𐤍
Malach, (i)
Angelus, Nun-
cias. Proinde
interpretantur
Moloch Mercu-
rium Deorum
nuncium.
f R. Levi. Lev.
18. 21.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: But I find some Expositors to interpret *Moloch* to be (e) *Mercury*, others (f) *Mars*: these are but few, and the grounds weak. It is therefore more generally and more probably thought

that

that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the *Heathen* people did sacrifice their (e) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (f) *It was made of brass, wonderfull for its greatness, whose hands reaching towards the earth, were so hollow (ready to clasp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writteth thus: (g) *Though all other houses of Idolatry were in Jerusalem, yet Moloch was without Jerusalem, in a place apart. How was he made? He was an Image of brass; he had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl went into the first Chappel, he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh. Thus Moloch and Saturn agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven chappels built for Moloch, may well resemble those (h) seven gates with which the Persians honored the Sun; and as the seven gates did, so might the seven chappels mystically expreis the seven Planets. whereof the Sun was Moloch, i. the King and Prince. When they sacrificed their sons unto this Idol, they did beat upon Tabrets and Drums, that the cry of the Child might not be heard by the Father. Thereupon was the place called מִן תֹּפֶת, from מִן signifying a Drum, as likewise from the cry of the Chil-*

c. *Macrob. Saturn. l. 1. c. 7.*

f. *Euseb. de prepar. l. 4. c. 7.*

g. *Jalkut Jer. fol. 57. Col. 1.*

k. *Orig. contra Celsu m. l. 6. f. 75. col. 4. li. Gyrald. in Deorum Synag. 7. p. 223.*

dren, it was called *Gehenna*, גֵּהֶנָּה signifying a valley, and רָעָה roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its original from this fire, where-with the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire, though by the bitter cries and ejaculations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein by allusion unto that (1) other fire, kept continually burning for the consuming of dead carcases, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carcases, filth and garbidge of the City. The (m) *Cabalists* treating of *Gehenna*, in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior*; and *inferior*, by the first they understand bodily torments inflicted upon the bodies of sinners in this world: by the second they understand the pain of the soul in the world to come (n). They say likewise that there are *Septem Gehennæ mansiones*, *Seven degrees or mansion places in Gehenna*. 1. *Infernus*. 2. *Perditio*, 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*, 6. *Terra inferior*. 7. *Terra sitiens*. Of these seven receptacles, he that will mispend his time may read according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire or only initiated and consecrated to *Moloch*, passing in the midst of two fires in sign of their consecration? It is probable, that both were in use. First, the Scrip-

ture

1 D. Kimchi.
Psal. 27. 13.

m Capnio de
Cabala p. 644.

n P. Galanus
1. 12. c. 6.

ture speaketh of both. *Secondly*, the Hebrew Doctors shew the manner of both. That they were burnt, *Jalkut* expressly teacheth, and with him (o) others accord, saying, *That Molech is the name of an Image; and the wise men of blessed memory interpret Molech to be an universal name, denoting any whom they made to rule over them: And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phrase, to cause to pass thorow, is as much as, to burn.* Others say, *This Idols name was Molech, and (p) this was his worship: That he (namely, the Father) delivered his son unto the Priests, and they made two great fires, and they made his son pass on his feet between both these fires.*

o Aben Ezra
Lev. 18, 21.

p Rabbi Solomon,
Lev. 18,
21.

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliab*, 1 Kings 18. Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not always altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh: which custome, whence it had its original, I find not: only we find the like to have been practised by the *Heathenish Priests* in their sacrifices to *Bellona*: *Tertullian* touch-

T. r. Apol. c. 9.

Lactantius 40. eth it, but (r) *Lactantius* treating of *Bellona* and her Priests, speaketh more clearly, laying, *They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men.* Who would not take these *Bellonites* to be the very *Baabites*, spoken of, *1 Kings 18.* *They leapt upon the Altar which was made — and cut themselves as their manner was, with knives and lances, till the blood gushed out upon them.*

Solomon. Iar.
chi Jer. 7. 31.

g Euseb. pra-
par. Evang. l. 1
c: 7. p. 17.

That the opinion of pleasing God by sacrificing their children sprang from *Abraham's* offering of *Isaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in God speaking concerning *Moloch* after this manner: *I never commanded that they should offer up their sons for an oblation, and I never spake it unto any of my Prophets: (1) and when I spake to Abraham to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness, Yea (t) Porphry* treating of *Saturn*, (who seemeth to have been this very *Moloch*) saith, that the *Phœnicians* called him *Israël*, and that he had by *Anobreth* one only son called *Jend* in the *Phœnician* language, (no doubt from the *Hebrew* *Jechid*, signifying an *only begotten*, and applied to *Isaac*, *Gen. 22. 2.*) which he offered upon an *Altar* purposely prepared. Who seeth not the History of *Abraham* and *Sarah* under the names of *Israël* and *Anobreth*? and the immolation of *Isaac* under the name of *Jend*? and the original of this Son-sacrificing Divinity, to have been the unwarrantable imitation of *Abraham*?

But what! Was the *Sun* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we find another manner of worship described by *Amos*, Chap.

5. 26. *But ye have born the Tabernacle of your Moloch,* and *Chiun* your Images, the *star of your God*, which ye made to your selves. This translation I prefer before others. First, because the **Hebrew* word signifieth a *Tabernacle*. Secondly, it is rendred the *Tabernacle of Moloch*, not *Siccuth* your King, by the *Seventy*. Thirdly, it is so repeated by Saint (†) *Stephen* *Act. 7. 43. Ye took up the Tabernacle of Moloch,* and the *star of your God Remphan*, figures which ye made to worship them.

Three things are to be enquired for the understanding of this parrallel. First, what the *bearing or taking up of this Tabernacle* is. Secondly, what Idol was pointed out by these names of *Chiun* and *Remphan*. Thirdly, what is meant by the *star of this God*.

The taking up of this Tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession: By the *Romans* this solemnity was termed *pompa*, and the *Tent* or *Pageant* in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses's Tabernacle*, which was nothing else but a *portable Temple* to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the *Heathens* from the true worship of *God*, which he himself had prescribed unto his people. Thus, as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*, so the *devil* had his *Tabernacles*, *Priests*, *Altars* and *Sacrifices*. As *God* had his *Fire* ever burning upon the *Altar*, so had the *devil* his fire preserved burning by those *Vestal* *Votaries*. As *God* had his *Propitiatory*, or Mercy

עֲבֹדָתוֹ
מִלֹּחֶם
וּמִכֶּסֶף

† Καὶ ἀναλά-
βατε τὸ
σκηνώ τῷ
Μολόχ, καὶ τὸ
ἀστὲρ τῷ Σιὺ
ὁμοῦν ῥαμφάν.
τὸς τύπῳς αὐ-
τοῖς ποιεῖσθε.

ὁ δὲν ναὸς με-
ταφερόμενος
δραστηρι-
οῦντος. *Jos. p. 3. Ant.*

Lev. 6. 32

Mercy seat: so had the *devil* his *Sacros tripodas*, his *Oracles*, from which he would speak unto them that served him. This solemn procession was performed by the *Romans* in the honour of the * *Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted, the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused great *Horses* and *Chariots* to be led up and down. (x) *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque* place was sometimes called τὸ ἵπικόν, and ἵπποσχεμίων, an *Horse-race*. And that *Chariots* was commonly used in those pompous shewes is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worshipping the *Sun* seemeth to have had its beginning from the *Persians*, who also accounted *Horses* holy to the *Sun*: (z) And the *Persian King*, when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

The second inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient Copies called *Repham*. Not to trouble the Reader with the various interpretations of *Expositors*, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*, for רפאים *Rephaim*, in the holy tongue signifieth *Gyant*: By *Hercules* we may understand the Planet of the *Sun*: There are *Ety-mologists* that derive *Hercules* his name from the *Hebrew* הַאֵר כֵּל, *Hiercol*, *illuminavit omnia*: the *Greek*

(a) *Ety-*

* *Solis honore*
novi grati spe-
facula Circi.
Antiqui dixere
Patres Corrip.
Afric. l. 1. num.
17. vi. Dempst.
 x *Alex. ab Alex.*
lib 3. cap. 12.

y *Hic illius ar-*
ma, hic currus
fuit. Virgil. Æ-
neid. 1.

z *Cæl. Rhodig.*
antiqu. l. 8. c. 2.

(a) *Etymology*, holds correspondency with the Hebrew and both signifie that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyry* interpreteth *Hercules his twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signs of the Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for *Hercules* was the god of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their near Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the *High-Priest* sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Mac.* 4. 19.

a *Hercules quid aliud est quam Regis xλδ*
(i.) *aeris gloria: quæ pueri alia est aeris nisi solis illuminatione?* *Macrob.*
Satur. l. 1. c. 20.
b *Euseb. de Prop.* l. 3. c. 4. p. 171.

Thirdly, it followeth that we should enquire, what this *star of Remphan* was, it is probably (c) thought that it was a certain *star painted in the forehead of Molech*; Neither was it unusual for the Heathen people to paint their *Idols* with such *Symbolica Additamenta*. (d) *Julius Cæsar* his Image had a *star* depicted on the *crown of his head*.

c *Oecumenius* *AR.* 7. 43.

d *Sueton. in Jul.* c. 88. *Plin. hist.* l. 2. c. 25.
Horat. l. 1. *Od.* 12.

The *Sun* was also worshipped by the house of *Judith*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierom*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the Hebrew *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the Lord or Prince of the *Planets*. The month which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the *Jew's Astronomy*, termed *Tekupha Tamuz*, the revolution of *Tamuz*. Concerning *Adonis* whom sometime ancient Authors called *Osiris*; there are two things remarkable, ἀφ' οὗτος, the death or loss

e *Hieron. comment 3 in Ezek.*
f *Pier. Hierogl.* l. 9. p. 68.

* Nunquamq;
satis quasitus
Osiris.
Semper enim
perdunt, semper
ex Inveniunt.
Lucan.
ſ Plutarch. in
Alcibiade.

of *Adonis* and *Isis*, the finding of him again. As there was great * lamentation at his loss, especially amongst the (f) Women; so was there great joy at his finding. By the death or loss of *Adonis*, we are to understand the departure of the *Sun*; by his finding again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree Northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree Southward: answerable unto these two departures, which may be termed *equinoxes*, *disparitions*, or *losses of the Sun*, there are two returns immediately succeeding, which may be termed likewise *inquiries*, the *findings* or new appearances of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be farthest Southward; and the house of *Judah* theirs, in the month of *June*, when the *Sun* was farthest Northward, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

† Procopius in
Isaiam. ad c. 18
ſc. Cyrillus l. 2.
Tom 2 in
Isaiam.

These solemnities were chiefly observed, between the *Byblienses* and the *Alexandrini*, (g) the manner was thus: When the *Byblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes*, therein they signified, that *Adonis*, whom they lamented, was found again, this *Ark*, being after the performance of certain rites and ceremonies, committed to the Sea, forthwith it was carried by the stream to *Eiblus*; upon the receipt whereof, the lamentation of the Women was turned in-

into joy. (h) Others say, that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words (i) *Trust ye in God, for out of pains salvation is come unto us.* (k) There are likewise of the Jews that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self seemed to weep.

There (1) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bull-rush Arks*, *Isa.* 18. 2. When he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reason of the Shelves and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bull-rush*, which by the *Egyptians* was termed *Papyrus*, and these kind of Ships (*m*) *Papyraceæ naves*.

h. *Julius Ma-*
ternus Firmi-
cus l. de erro-
re profan. Re-
ligion.

קח אפרוחים
 עגור, וזע
 אבן אבן
 Firmicus ibid.
 היר עשית
 צלם ומ
 מלאים
 עיבו
 עופר
 יחנ
 עשים
 וסמכתו
 R. Dav. Kim
 chi. radic
 I Procep in Isai.
 18.
 in Plin Hist lib.
 6. cap. 22.

CHAP. III.

*Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith,
Bell and the Dragon.*

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bell*; and although the *Planet of the Sun* only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods, many Baalims or Lords*, 1 Cor. 8. 5. As
X the

the same Idol *Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius* because he gave *Rain*; *Jupiter Lucetius*, because he gave *Light*; *Jupiter Altitonans*, from *thundering*; So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25.3. sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod.* 14. 1. and *Baal-Zebub*, 2 *King.* 1.2. sometimes for some other reason, as *Baal-Berith*, *Judg.* 8.33.

a Hieronym. ad
Hos. c. 9. Idem
prodidit Isidor.
Orig. l. 8.

Baal-Peor is thought to be that (a) *Priapus*, that obscene Idol, so famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, *Numb.* 23. 28. as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Dent.* 3. 29. He was worshipped by the *Moabites* and *Midianites*: the Idol *Chemish*, *Jer.* 48. 7. is thought to be the (b) same, and I take it to be applied to *Baal Peor*, by way of contempt, as if one should say, their *blind god*, according to that in the Psalm, *They have eyes and see not*. For the first letter (c) *Caph*, signifieth *quasi*; and מושך *Musch* *Palpare*, to grope or feel about, in manner of blind men.

b Hieron. in
Isai. l. 5. c. 15.

c Philo Jud.
lib. 2. Allegor.
p. 79.
d P. Fag. Exod.
14. 1.

Baal-Tsephon is thought by the (d) Hebrews, to have been an Idol made by the *Ægyptian Magicians*, and placed in the Wilderness, to observe and stop the *Israelites* in their departure from *Ægypt*; whence it was termed תצפון *Tsephon*, from תצף *Tsapha*, signifying to *watch*, & observe in manner of a *watchman*: because

we

we may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called (e) *Jupiter stator*.

c *Rosin. lib. 2. antiq. Rom. cap. 5.*

Baal-Zebub, soundeth as much as the *Lord of the Flies*, (f) or a *Master fly*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebud*, זבוב Ze-bub signifieth a *Fly*. (g) This *Idol* was worshipped by the *Cyrenians*, but principally by the *Eckronites*, because whensoever they sacrificed unto him, the swarms of *flies* which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an *Oracle*, 2 *King. 1. 2*. We may call him *Jupiter muscarius*, or *Hercules muscarius*: (h) for the *Inhabitants* of the City *Elis* sacrificed to *Jupiter* under the name *Ἰσχυρός*, (i.) *A driver away of flies*; and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read *Βελζεβυλ*, *Beelzebub*: which change is interpreted to be, for to shew the greater contempt of the *Idol*, as if they should say, *Jupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel*, or *Baal*, signifieth *Dominus*.

f *Zntlouat*
μύαν θεόν
Ακαγών.
Gregor. Nazianz. orat. 2. contr. Julian. p. 102.
g *Plin l. 10. c. 28.*

h *Clemens Alexand. in protrep.*

Baal-berith was the *Idol* of the *Shechemites*; of his Temple we read, *Judges 9. 4*. ברית *Berith* signifieth a *Covenant*; so that *Baal berith* may be translated *Jupiter sœderatus*. (i) *The God unto whom they bound themselves by Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that off the *Apocrypha*, where the *History* is described.

i *Εδνηκα*
ἐν τοῖς τοῖς
βαλ διαδῆ-
κω, τὴν εἶναι
αὐτοῖς αὐτὸν-
εἰς θεόν.
*Septuagint. in-
terp. Jud. 8. 33.*

CHAP. IV.

Of Dagon.

1 R. Dav. 1 Sam. 5.

*Triton non ab
similem habu-
isse figuram
figitur; Frons
hominem pra-
fert, in piscem
desinit alvus,
Pier Hierogl.
lib 1. p. 28.
b Phyllo Bybli-
us apud Euseb.
de prepar. lib.
1. c. 7.
c Pier. Hierogl.
l. 32. p. 228.
Id. lib 36.
d R. Levi.
1 Sam. 5:

THe (a) Hebrew Doctors say this Idol Dagon was made from the Navel downward in form of a Fish, but from the Navel upward in form of a Man. This they collect from 1 Sam. 5. 4. The two palms of his hands were cut off upon the threshold. And furthermore they say, The Idol Dagon had his name from the Hebrew דג Dag, signifying in the Holy Language, a fish, according to which description we may English him, the Philistians Neptune, or *Triton. Others derive the name from דגן Dagon, signifying Corn: and they (b) say, that he first invented the use of the Plow, and Corn; whence they translate him Jupiter aratrius. In this respect we call him the Philistims Saturn, because Antiquity makes (c) Saturn the first Inventer of Husbandry, and therefore paints him with an Hook or Sithe in his hand, as being the fittest Hieroglyphick for Husbandry. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea, they are not wanting among the Jews themselves, that say, this Image of Dagon was made in the form of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, Jupiter aratrius, or אשדאש Shadai, might mistake and read שדדא Shaddai being the very Name of God, signifying Omnipotens, Almighty.

CHAP.

CHAP. V.

Of the molten Calf.

THe History of the *Molten Calf* is at large set down, *Exod. 32.* where we read, that by reason of *Moses* his long absence, the people desired of *Aaron*, gods to be made; whereupon *Aaron* made for them the *molten Calf*. The reason why they worshipped *God* rather in the similitude of a *Calf*, than of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Egyptians*, who worshipped their Idol (*a*) *Apis*, otherwise called (*b*) *Serapis*, in a living Oxe, and otherwise in an Image made in the form and similitude of an Oxe, with a bushel on his head. This Oxe was remarkable for certain notes and marks, whereby it was differenced from all others. It was black bodied, it had a white fore-head, and white spot behind, and a knot under his tongue: for the more curious fashioning and pollishing of these marks in the *molten Calf*, *Aaron* may seem to have made use of his (*c*) *graving stool*. (*d*) The *Egyptians* repaired unto this Oxe for the resolution of matters doubtful, as to an Oracle, and the manner of consulting with him, was thus. The party that repaired unto him, rendered a bottle of Hay, or Grass; which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Oxe that eateth grass, *Psal. 106. 20.* The Hebrew word in the *Psalms*, translated an Oxe, is, (*e*) *Shor*; which I note, because in my opinion, it giveth light to one

a Plin Nat. hist. l. 1. c. 46.
Herod. l. 1. Section. c. 35. ant aliorum distictione 45.
b Alex. Genial. dier. l. 6. cap. 2.

כחושט
stylo sculptoris
d Plin. Hist lib. 8. c. 46. It. Alex. Genial. dier. l. 6. c. 2.

שור

of

Vultus facies
98

g Cyprian. de
bono. patient. p.
318. vid. etiam
August. p. 73.
It. Tertul. adv.
Jud. cap. 1.

h Suidas in
Zagoris.
Ruffinus lib. 2.
hist. Eccles. cap.
23. Pier. Hierog.
lib. 3. p. 25.

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the Hebrew word (f) *Ap*, signifying a face: sometimes *Serapis* quasi *Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*; the very name used by the (g) *Fathers* to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Egyptians*; but whence the *Egyptians* first learned it few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other Neighbour Countries, in the seven years of famine. Besides the testimony of no slight (h) Authors, there are strong inducements to perswade it. First, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. Secondly, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine) than an *Ox*, the true and lively Hieroglyphick of an industrious Husbandman? Thirdly, in this *Suidas* agreeth with others, that *this Ox was pourtrayed with a bushel on his head*, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transfer the fault upon certain *Prosslyte Egyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their Art Magick produceth a *Calf*, to which purpose they urge *Aarons* own words, *Exod.* 32. 34. I did cast the Gold into

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but of it self it made it self. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his engraving instrument writes down Aaron's sins; so the confession of others, more ingenuous *Jews* proclaims the *Israelites*, saying, that (i) אין לך
ישאל
פועל
שאת כה
אנקיטשין
הענין No punishment befalleth thee *Israel*, in which there is not an ounce of this Calf. I conclude this with the analogy between the *Egyptian Apis*, and the molten Calf: and this consisteth in three things. First, As there were some special marks in the *Egyptians Ox*; so is it probable that Aaron with his engraving Tool made the like. Secondly, As the *Egyptians* in honor of their Ox (k) celebrated a solemn Feast, with much singing and mirth. So the *Israelites* proclaimed a feast in honor of their Calf: The people sate down to eat and drink, and rose up to play. Thirdly, As the *Egyptians Ox* was at last drowned in the River, so *Moses* burnt the molten Calf, and beat it to powder, and cast it upon the face of the water, *Exod.* 32. 10. *Deut.* 9. 21. *Jeroboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people go up to *Jerusalem*, and do sacrifice in the house of the Lord, they would revolt from him, and return to the King of *Judah*: whereupon he set up two Calves of gold, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Jerusalem*, 1 *King*, 12. 28.

Moses Gerund,
vid. Munst.
Exod. 32.

h Suid. in voce
Απίδης.

CHAP. IV.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.

a Hicrum Ana-
thematum o-
blationem pri-
mo didicerunt
ab Israelitis,
Num. 7. 1 Sam.
21.

b Αστέριον ὅ
ἐστὶ δὲ ὅτι
στεινὸν αἶμα
ἐκτενέει.

Astarten lunam
esse opinor. Lu-
cian de dea
Syria.

c August. super.
Judic. quest. 16.

d Astarte Ura-
nia idem omni-
no valet apud
Phoenicis, quod
Juno Lucina
apud Latinos.
Deducitur, U-
rania ab He-
breo ירין

Nun in fine ad-
jesto aut per se
solum, aut cum
Jod quod pas-
sim fit Syris,
quasi ירין vel
ירין in fe-
mininis vero

ירין
(1) Lucina &
Lucida, aut Lu-
cinus & Lucina.
Ex hinc Gra-
ci suum
ἱερὸν

mutati sunt. e Αστέριον δὲ
dicitur, ἀστέριον δὲ ἱερὸν ἀστέριον
ab imperio quod in astra ex-
erret. vid. Herodian. 1. 5. & Macrob. Sat. 1. 1. c. 15. g Macrob. Sat. 1. 1. c. 21.

AS the *Sun* was worshipped under many names, so likewise the *Moon*. *Astaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King*. 11. 5. 2 *King*. 23. 13. she had her *Temple*, called the house of *Astaroth*, in which the *Philistines* hanged up *Saul's* (a) *Armor* after his death, 1 *Sam*. 31. 10. That the *Moon* was worshipped under these names needs not (b) proof; only (c) some say, that *Astrate* was *Juno*: and why may we not say, that *Juno* was often used to express the *Moon*? (d) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in respect of her light is called *Urania*; so in regard of the lesser lights in the heaven, she is called *Astroarche* that is, the (e) *Queen of the Planets*; or as *Horace* speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars*: Or lastly, as *Virgil* speaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, *Jer*. 7. 18. *Jer*. 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every month (was it not to the *Moon*?) And yet notwithstanding it is ascribed to *Juno*. (f) whence she is called *Juno Calendaris*. Lastly, As *Jupiter* (g) *Ammon* was no

other

other than the *Sun*, and worshipped him in form of a *Ram*: so for ought I see, the *Moon* might be called *Juno* (*b*) *Ammonia*, and worshipped in the form of a *sheep*. h Cael. Rhodig. l. 18. c. 8. Sure I am, that the *Hebrew Doctors* describe the Images of (*i*) *Astaroth*, to have been made in the form of *sheep*; and the word *Astaroth*, in the Original, signifieth a *stock of sheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being so called from their *heat*, which in the Holy Tongue is called (*k*) *Hammah*, and from thence likewise those Images (of which we read, *Levit. 26. 30. Isa. 17. 8. Isa. 27. 9.*) are called (*l*) *Hammianim*, because they were certain Idols placed upon the house top, and so alwayes exposed to the *Sun*. Furthermore, as *Jupiter* (*m*) *Ammon* was painted with *horns*, so likewise was the (*n*) *Moon*: why they should be thus painted, many reasons might be produced, but chiefly three; the *first* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. First, the *Sun* was painted with *Rams horns*, because with the Astronomers the sign *Aries* in the *Zodiack* is the (*o*) beginning of the year. Secondly, because as the strength of *horned beasts* consists in their *horns*, so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their beams. Thirdly, because the light of the *Sun* and *Moon* makes the reflection *cornute*, or *horn-like*. When *Moses* came down from God, *Aaron* and the people saw that his face shined, *Exod. 34.* the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is, that *Moses* is painted with *horns*, which some of the *Rabbines* have interpreted (*p*) *horns of magnificence*. The error grew from the doubtful signification of the *Hebrew* word signifying *splendor* or *brightness*, and also *horns*.

h Cael. Rhodig. l. 18. c. 8.

i D. Kimchi. i Sam. 31. 10. h. Jud. 2. 13.

קמחא
Calor. Sol.

i R. Solomon in Levit. 26. 30. m... stat corniger illis Jupiter. Lucan. l. 9. v. 514. n Syderum regina bicornis, audi, Luna. puellas. Horat. car. Jacular.

o Pier. hierogl. l. 10.

קרני החור
cornu a magnificencia, R Solom. porro Hebraicum קרן Cunde Kéas & cornu emanant) significat in morem cornuum splendorem radiosq; emittere.

q *Macrobi. Sa-*
turn. l. i. c. 15.

(*q*) The *Moon* was also worshipped under the name of *Diana*, who although she were worshipped throughout all *Asia*, yet she was had in principallestem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act. 19. 28.* Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (*r*) one place *Pliny* saith was two hundred and twenty years a building, but (*s*) elsewhere he saith 400 years: partly from the great gain procured unto the *Silver-smiths* in making and selling *Silver Temples of Diana*. *Act. 19. 24.* It is much disputed what those *silver Temples* were; some think them to be *little houses*, or *shrines* (such as were for their smallness portable) in form representing the *Temple of Diana*, and within having the Image of *Diana* inclosed, and in this sense *valdia* is sometimes used, to signify *closets* or *shrines wherein Images were kept*: Others think, certain coyns or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple* engraven or stamped upon those coyns: as in *England* we call some pieces of gold the *George*, others the *Angel*, others the *Thistle*, from the impression which they bear. The like custom of naming coyns from their Sculpture or impression was not unusual among the (*t*) Ancients; neither were such coyns unsual on which the *Temple of Diana* was engraven, and these capital letters added, *DIAN. EPHĒ.* *Theodorus Beza* in his major Annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of Idolatrous Worship towards the *Moon*, to have been (*u*) that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the *Moon* to be both

male

r *lin l. 35. 14*
i *Plin l. 16. 40*

c Simili prorsus
ratione Atheni-
ensium num-
mos quosdam,
boves: eorum-
dem Athenien-
sium alios
quosdam
Kόας

(i.) puellas,
alios Corin-
thiorum

πώλλας
puellas: alios *Pe-*
loponnesiorum

χελιδνας
testudines: alios
Romanorum
naves vocabant,
q *Macrobi. Sa-*
turn. l. 3. c. 8.

Non absimilem
i idolatriam in
cultu *Veneris*
prodidit *Julius*
Firminus de
errore profan-
i religion. c. 4.

male and female, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatry*, *Dent*, 22. 5. Where men are forbidden to wear womens apparel, & *à contra*; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x Maimonid. in more *Nebochim* part. 3. cap. 38.

C H A P. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture, *Militia Cæli*, The Host of Heaven, whose several natures, properties and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in Holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek*, 8. It may be termed their *Pantheon*.

In those Colonies which the King of *Assur* transplanted into *Samaria*, every one worshipped the god of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Asbima*, the *Avims* made *Nibhaz* and *Tar-*

a R. Jarobi.
2 King 17
R. David non
dissentit.

b Lucian l. 16.
de Syr. Dea,
c Herodotus in
Euterp.
d Cic. de legib.
l. 1. vid. Tira-
quel. in Alex.
e Neopol. l. 6.
c. 16.
f Porrum &
cepe, nefas vio-
lare & fran-
gere morsu. O
sanctas gentes
quibus hæc na-
scentur in hor-
is Numina.
Juvenal. satyr.
25.

gDiod. Sicul.
l. 5. c. 27.

tak; the *Sepharvaims* burnt their Children in the fire to *Adram-melech*, and *Anammelech* the gods of *Sepharvaim*, 2 King 17. 30. 31. (a) The Hebrew Doctors say, that *succoth Benoth* was the picture of an Hen with her Chicken: *Nergal* they interpret *Gallum Sylvestrem*, *Asima* a Goat, *Nibhaz* a Dog, *Tartak* an Ass, *Adrammelech* a Mule, *Anammelech* an Horse: that such brute beasts should be worshipped as gods, may seem ridiculous; but the like to have been practised among the *Heathens*, profane Authors abundantly testify. The (b) Cock was worshipped as a god among the *Syrians*, (c) A Goat by the *Mendesii*; (d) A Dog by others: Yea, they have adopted into the number of their gods &c. Oxen, Lyons, Eagles, Wolves, Crocodiles, Cats, Rats, (e) Nay, they have digged their gods out of their gardens, (f) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch*, which was the god of the *Assyrians*, and, as it seemeth, had his Temple at *Nineve*, 2 King. 19. ult. and *Eshy* 37. ult. Secondly, *רמון Rimmon*, the word signifieth a *Pomegranate*. Concerning this Idol it is much controverted, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c.* 2 King. 5. 18. Read the words in the *Præter tense* [when my Master went into the house of *Rimmon*] the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word *בבון* *Bebbo*, in going, is put to express the time past, in the titles of the *Psalms* 51. and *Psalms* 54. Thirdly, *Nebo* otherwise called *Nabo*, an Idol of the *Assyrians*, Jer. 48. 1. He had his name from Prophecy, *נביא Nabbi*, signifying a Prophet, he seemeth not much to differ from *Zeus βελῆης*, or *Zeus μυσίετης*, so often mentioned in *Homer*. (g) *Diodorus Siculus* maketh them both one, and we may

may render *Nebø*, the *Assyrians Ammon*, or *Jupiter Vaticanus*, the god of their Oracles.

CHAP. VIII.

The several manners of Divine Revelation.

AS *Idolatry* originally sprang from mistaking of Scripture; so *Witch-craft* and *Sorcery*, (which holdeth near affinity with *Idolatry*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, Heb. 1. 1. *By dreams*, by *Urim*, by *Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of these answer King *Saul*, then he sought to a *Witch*. To these might be added *Gods* speaking from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manners of revealing himself, observed by the *Hebrew Writers*, are four, which they term (a) *four degrees of Prophecy*, or *Divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

^a P. Fagius in
Exod. 28.

The first degree was נבואה *Nebuah*, *Prophecy*. This was when *God* by certain visions and apparitions revealed his Will.

The second was רוּחַ וְקוֹשֶׁת *Ruach Haodeseb*, *The inspiration of the Holy Ghost*, whereby the party was enabled without Visions or Apparitions, to prophesie: some shewing the difference between those two (b) ^b D. Kimchi. Prefat. in Psal. add, that the gift of *Prophecy* did cast a man into a trance or extasie, all his senses being taken from him; but the inspiration of the *Holy Ghost* was without any such extasie, or abolition of the senses, as appeareth in *Job*, *David*, *Daniel*. Both these degrees, as likewise *Urim* and *Thumim* ceased in the second Temple, whence.

c Talmud, in
Sanhedrin, c. i.

whence their ancient *Doctors* say, (c) that after the latter Prophets *Haggai*, *Zachary*, and *Malachy* were dead, the *Holy Ghost* went up or departed from *Israel*. Howbeit, they had the use of a voice or *eccho* from *Heaven*. In which speech we are not to understand that the *Holy Ghost* wrought not at all upon the creatures, or that it wrought not then in the sanctification of men, as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the *Holy Ghost*, then ceased; and in this sense the *Holy Ghost* was said to have departed from *Israel*. Unto this common received opinion, that passage might have reference, *Acts* 19. *We have not so much as heard whether there hath been an Holy Ghost or no*. That they did not doubt the distinction of persons, appeareth clear, if that be true which (d) some have noted, that the ancient *Jews* before *Christ* were so catechised in that point, that they observed the *Mystery of the Trinity* in the name יהוה *Jehovah*, for though the name consisted of four letters in number, whence it was called τετραγέμματον *Quadriliterum*, yet there were but three sorts of Letters in the name: *Yod* signified the *Father*, who was the beginning of all things: *Vau* is a conjunction copulative, and denoted the *third person in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* signifieth the *Son of God*. The *Rabbines* have a saying, that *God* made all things, in litera ה *He*. They may allude to this, that he made all things by his Word: he said, Let there be thus and thus, and it was so: but they may also allude to the *second person in Trinity*. And furthermore, they note that ה *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

d P. Fagius
in Exod. 28.

The third degree, was *Urim* and *Thummim*. *Urim*
fig.

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-priests breast-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve.

(e) Some think them to be the four rows of stones in the breast-plate, the *splendour and brightness* of which foreshewed victory; and by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil. (f) Others say it was the name *Jehovah* put in the doubling of the breast-plate, for that was double *Exod. 28. 16.* (g) Others declare the manner of consulting with *Urim* and *Thummim* thus: First, they say that only the *King*, or else the (h) *Father of the Consistory* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were כולסיה (i.) *they did arise* and eminently appear above the others. An example they take from 2 *Sam. 2. 1.* When *David* asked the Lord, Shall I go up into any of the *Cities of Judah*? the Lord answered, עלה *Gnaleh, go up.* Here, say they, appeared out of the name of שמעון *Schimeon*, ה out of the name of לוי *Levi*, ה out of the name of יהודה *Jebudah*. Others say, that the letters which represented the Oracle were מצטרפות (i.) that they did after a strange manner *joyn themselves into perfect syllables* and entire words, and made the answer complete. Many other opinions might be reckoned up,

but

h R. David in
Radica

(b) but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

The fourth degree was *Barb Kol*, *filia vocis* the Daughter of a Voice, or an *Eccho*; by it is meant a voice from heaven declaring the will of God; it took place in the second Temple, when the three former degrees of Prophecy ceased: it gave testimony of our Saviour; Lo, a voice from heaven, saying, *This is my beloved Son in whom I am well pleased* Mat. 3. 17. It was in truth the Prologue, Preface, or type of that true voice of the Father, that eternal word which revealed his Fathers will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call *Thora Schebitab*, the written Law: the other delivered by tradition, *Thora begnal pe*, it was also termed their *Kabbala*, from *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by God unto *Moses* in Mount *Sinai*, but this latter was delivered from *Moses* to *Joshua*, from *Joshua* to the *Elders*, from the *Elders* to the *Prophets*, from the *Prophets* to those of the great *Synagogue*, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts, and directions for those *Israelites* which inhabited the holy Land. It is called *Talmud Hierosolymitanum*. It was composed in the year of our Lord 230. This because it containeth but a few constitutions, is but of little use. About 500 years after *Christ*, then was there a more full and exact collection of their constitutions,

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for direction of those *Jews* which dwelt in *Babylon*, and other foreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered (a) *In hora veloci, in less* אלה נסעו
Moses. Koifens
in pras. *than an hour*.

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties or mysteries which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing, of some instances we have, *Gen* 23.2. *Abraham came* לבנות *to weep for Sara*. Here (b) because the letter *Caph* is less than the rest, b Baal Turin, they note that *Abraham wept but little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*: Hence R. *Elias* collected that the world should endure but *six thousand years*: because *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition of letters they conclude after this manner; חם *Che-rem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or transposition of letters, it is made רחם *Rachem* signifying *mercy*; by another transposition it is made רחם *Ramach*, which letters in the *Jews computation* make 248, which in their *Anatomy*, they find to be the just number of members in a mans body: their conclusion hence is, that if an *excommu-*

nicated person do truly repent then his Cherem is turned into Rachem, his curse turned into a blessing: if he do not repent, then his Cherem entreth into Ramach the curse entreth into all his members, to the utter destroying of the whole man. Again, *וְאִשׁ* *Isch*, signifieth a man. *אִשָּׁה* *Escha*, a woman. Hence they note, that in the name of the man here is *יְהוָה* *Jod* which is not in the name of the woman; in the name of the woman there is *ה* *He*, which is not in the name of the man: both these make *יְהוָה* *Jah*, one of the names of God: these being taken away, in both names there remains *וְאִשׁ* *Esch* signifying fire, to shew, that as long as man and wife agree, God is with them: but when they disagree, fire is between them: Thus we see what vain mysteries their Kabbalists observe.

CHAP. IX.

Their Teraphim.

CONCERNING the *Teraphim*, two things are especially to be enquired. First, what they were? Secondly, for what use? the word *תְּרָפִים* *Taraph*, signifieth in general the compleat Image of a man. *Michal* took an image, (a *Teraphim*) and laid it in the bed, 1 Sam. 19. 13. More particularly it signifieth an Idol or image made for mens private use in their own houses, so that these images seem to have been their *Penates* or *Lares*, their household gods; wherefore hast thou stolln my gods? my *Teraphim*, Gen. 31. 30. And this man *Micha* had an house of gods, and made an *Ephod* and *Teraphim*, Jud. 17. 5. Because of the worship exhibited to these Idols: Hence from the Hebrew *Taraph*, as some read it, *Tharaph*, cometh the Greek

Greek (a) *ἑρμῆων*, To worship. The manner how these ^{a ἑρμῆων} Images were made, is fondly conceived thus among ^{τῶν ἑρμῆων} the Rabbiners: They (b) killed a man that was a first-born ^{ἐν ἡδελφῶν} son, and wrung off his head, and seasoned it with salt, ^{Hesiod.} and spices, and wrote upon a plate of gold the name of ^{ἑρμῆων} an unclean spirit, and put it under the head upon a wall, ^{RE iez. vid.} and lighted Candles before it, and worshipped it. With such Laban spake, say they. But, without controversy, the Teraphim which Michal put in the bed, was a compleat statue, or Image of a man. The use of these Images was, to consult with them as with Oracles, concerning things for the present unknown, or future to come. To this purpose they were made by Astrologers (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The Teraphims have spoken vanity, ^{c Aben. Ezra, Gen. 31.} Zach. 10. 2. And among other reasons why Rachel stole away her Fathers Images, this is thought to be one, that Laban might not by consulting with these Images discover what way Jacob took in his flight.

CHAP. X.

The several sorts of Divination forbidden.

WE shall find, *Deut.* 18. 10, 11. those Diviners, which are by the Law forbidden, distinguished into seven kinds; not because there were no other, but they were the most usual. 1. An observer of times, 2. An Inchanter. 3. A Witch. 4. A Charmer. 5. A consulter with familiar spirits. 6. A Wizard. 7. A Nigromancer. To these we may add an eighth, out of *Hos.* 4. 12. Consulting with the staff.

^a Tarchi Lev.
19.26.

b.D. Kimchi
in rad.

c. Aben, Ezra
Levit. 19.26.

and a ninth out of Ezek. 21. 21. A *consulter with entrails*. 1. The first is צִיָּר, an *observer of times*, (a) one that distinguisheth times and seasons, saying *Such a day is good, or such a day is naught; such an hour, such a week, such a month is luckie, and such and such unluckie for such and such businesses*: (b) whence those that derive the word from עַי Gnajin, signifying an eye (as if hereby we meant a *Jugler* or *Imposter*, who deceived the eyes of his spectators by casting a mist before them) utterly mistake: more pertinently they speak, who derive it from גְּנוֹנָה Gnona, signifying *Time*. But of all I approve those who derive it (c) from עָנָן Gnanan A *Cloud*, as if the Original signified properly a *Planetary*, or *Star-gazer*. Hereby he is distinguished from the second sort of unlawful *Diviners*, for he also was an *Observer of times*; the first drawing his conclusions from the colour or motion of the Clouds: the second from his own superstitious observation of good and evil events, happening on such and such dayes, such and such times: the first seemeth to have drawn his conclusions, *a priori*, from the Clouds or Planets, causing good and bad events: the second, *a posteriori*, from the events themselves, happening upon such and such times. This *Planetary*, when he observed the clouds, seemeth to have stood with his face Eastward his back Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the *Stare-gazers* body in time of observing, I find no reason why the Hebrews should term the Eastern part of the world צִדִּים Tzadim i. The former part of the world: the Western part אַחֲרֵי, i. e. The backpart; the South part יָמִין Jamin, i. e. The right hand; the North part שְׂמֹאל shemol, i. e. The left hand. That the reason of these denominations is, because

because *Adam* was created with his face toward the East, is as vain, as hard to prove.

2. The second is מנחש, *Menachesch*, rendred an *Enchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Original signifieth such an one who out of his own experience draweth observations to foretell good or evil to come, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabbines* speak in this wise:

(d) He is *Menachesch*, a *Soothsayer*, who will say, because a morsel of bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day. This word is used, Gen. 30. 27. I have learned by experience, saith *Laban*, that the Lord hath blessed me for thy sake. Again, Gen. 44. 5. Is not this the cup in which my Lord drinketh, and whereby indeed he divineth? that is, proveth, or maketh tryal or experience what manner of men ye are: The *Heathen* people were very superstitious in these observations: Some daies were *Atri*, others *Albi*, some *unlucky*, others *lucky*; on some daies they accounted it unfortunate to begin battel, on some months unfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unlucky signs, so likewise in the means used to avert the evil portended: the means were either words or deeds. (e) Deeds, thus if any unlucky Bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which among the simple sort of people is thought to be a

means

d D. Kimchi.
radic.

e Plura istiusmodi
εὐοδία
σὺμβολα
vide apud
Theophrastum
Charakter.
σεῖ Δεισι-
δαιμον.

means to cure *Witchcraft*. By words, they thought to elude the evil, signified by such signs, when they say, *Εἰς κεφαλὴν σοί*, *In caput tuum recidat hoc omen*; *This evil light on thy own head*.

The third is *משכשכש* *Mecascheb*, a *Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer* who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are. The same word is applied to the Sorcerers in *Egypt*, who resisted *Moses* *Exod.* 7.11. Then *Pharaoh* also called *Mecascaphim*, the Sorcerers. Now the *Magicians* in *Egypt*, they also did in like manner with their *Inchantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they were *wise men*, and great *Philosophers*: the word *inchantments* declareth the manner of the delusion, and it hath the signification of such a slight whereby the eyes are deluded, for *לִבְיָשִׁים* *Labatim*, there translated *inchantments*, importeth the glistening flame of a fire or sword, wherewith the eyes of men are dazzled. The Greek version doth not unfaily term them *φαγμανδς*, *Unguentarios*, *Syplasiarios*, *Compounders of Medicines*, or if you please (f) *complexion-makers*, such *Artisans* who mask men and womens faces with paintings and false complexions. Hence it is that the *Apostle* compareth such false teachers, who under a form and shew of godliness, lead captive silly women, to the *Egyptian* Sorcerers *Jannes* and *Jambres*, who resisted *Moses*, 2 *Tim.* 3.8. These two were of chief note: In the (g) *Talmud* they are all called *Johanne* and *Mamre*; by (h) *Numenius*, a *Pythagorean*, *Jannes* and *Mambres*; by (i) *Pliny*, *Jannes* and *Jotape*.

The fourth is *חֹבֵר* *Chober*, a *Charmer*. The Hebrew

f φαγμανδς
ἐμπύρετος
Suidas.

g Talmud, נ
י ראש. מנה
חוב. c. 9.
h Origen, contra
Celsum, lib. 2.
i Plin. nat. hist.
lib. 37. cap. 1.

brem word signifies *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the devil, or as *Bodine* thinketh (*k*) *because such kind of Witches have frequent meetings, in which they dance and make merry together.* Onkelos tranſlateth ſuch a charmer רמזן *Raten*, a mutterer, intimating the manner of theſe Witcheries to be by the muttering, or ſoft ſpeaking of ſome ſpell or charm. The deſcription of a *Charmer* is thus delivered: (*l*) *He is a charmer who ſpeaketh words of a ſtrange language, and without ſenſe, and he in his fooliſhneſs thinketh that theſe words are profitable: that if one ſay ſo or ſo unto a Serpent or Scorpion, it cannot hurt a man, and he that ſaith ſo or ſo unto a man, he cannot be hurt, &c.* He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewise he that readeth over an Infant, that it may not be frighted, or that layeth the book of the Law, or the Phylacteries upon a child that it may ſleep, ſuch are not only among Inchanters, or Charmers, but of thoſe that generally deny the law of God, becauſe they make the word of the Scripture medicine for the body, whereas they are not, but medicine for the ſoul. As it is written, *Prov. 3. 22. They ſhall be life unto thy ſoul.* Of this ſort was that whereot (*m*) *Bodinus* ſpeaketh, *That a child by ſaying a certain verſe out of the Pſalms, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.*

The fifth, רמזן *Schoel Ob*, a conſulter with *Ob*, or with familiar ſpirits, *Ob* ſignifieth properly a bottle, and is applied in divers places of Scripture to *Magicians*, becauſe they being poſſeſſed with an evil ſpirit, ſpeak with a ſoft and hollow voice, as out of a bottle. The Greek calleth them *Εγγαστριμύχους*, (*n*) *Ventriloquos* ſuch whoſe voice ſeemeth to proceed out of their bel-

k *Badin Mag-damon. l. 1. c. 6*

l *Maimon. tradit Idolol. c. 11. ſect. 10. 12.*

m *Bodin. Mag-damon. l. 2. c. 1.*

n *Chryſoſtom. 1 Cor. 12 Tert. adv. Marcion. l. 2. c. 25*

ly.

o August. 1. de
do&. Christ. c.
23.

ly. Such a Diviner was the Damofel, Acts 16. 16. in
(o) St. Augustines judgement, and is probably thought
so by most Expositors, who are of opinion, that the
spirit of Python with which this Damofel was posses-
sed, is the same which the spirit of Ob was amongst the
Hebrews. Hence the Witch of Endor, whom Saul re-
quested to raise up Samuel, is said in Hebrew to have
consulted with Ob; but among the Latine Expositors
she is commonly translated Pythonissa, one possessed with
the spirit of Python.

The sixth is, ידעניו Iiddegoni, a Wizard; in the
Greek, he is translated sometimes Γωσνς, a cunning-
man. In both Languages he had his name from know-
ledge, which either the Wizard professed himself to
have, or the common people thought him to have.
The Rabbies say, he was so called in Hebrew from a cer-
tain beast named by them (p) Jadua, in shape resembling
a man, because these Wizards when they did utter their
Prophecies, held a bone of this Beast between their teeth.
This haply might be some Diabolical Sacrament or
Ceremony, used for the Confirmation of the league
between Satan and the Wizard. (q) Prophane History
mentioneth Divinations of the like kind, as that
Magicians were wont to eat the principal parts and
members of such beasts which they deemed Prophe-
tical, thinking thereby, that by a kind of *μετεμύχουσι*
the Soul of such Beasts would be conveyed into
their bodies, whereby they might be enabled for
Prophecy.

¶ P. Fag. Le-
vir. 19. Ue-
rum Athe-
nens bestiam
hanc vocat
αἰνιδάδα
Vid Bodin.
Mag. demon. 1.
l. c. 6. p. 18.
¶ Peter de
Mag. p. 57.

The seventh is דורש אל המתים Doreseh el ham-
methim; the Greek answereth word for word, *ἐνερχόμενος*
τὸν νεκρὸν, An enquirer of the Dead, a Necromancer. Such
Diviners consulted with Satan in the shape of a dead
man. A memorable example we find recorded,

1 Sam.

1 Sam. 29. There, King *Saul* about to war with the *Philistines* (God denying to answer him either by dreams, or by *Urim*, or by *Prophets*) upon the same of the *Witch of Endor*, he repaired to her, demanding that *Samuel* might be raised up from the dead, to tell him the issue of the war. Now that this was not in truth *Samuel*, is easily evinced, both by testimonies of the learned, and realons. *First*, it is improbable, that God who had denied to answer him by any ordinary means, should now deign him an answer so extraordinary. *Secondly*, no Witch or Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors. *Rev.* 14. 13. *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul* for consulting with Witches.

The eighth is סקל סקל Scoel maklo, *A Consulter with his Staff*. *Hos.* 4. 12. *Jerome* saith the manner of this divination was thus: That if the doubt were between two or three Cities, which first should be assaulted, to determin this, they wrote the names of the Cities upon certain staves or arrows, which being shaken in a quiver together the first that was pulled out determined the City.

(1) Others deliver the manner of this consultation to have been thus: The consulter measured his staff by spans or by the length of his finger, saying, as he measured, *I will go, I will not go, I will do such a thing, I will not do it, and as the last span fell out, so he determined*: This was termed by the Heathens *ῥαβδομαντῖα* or *βελομαντῖα* *Divination by rod or arrows*.

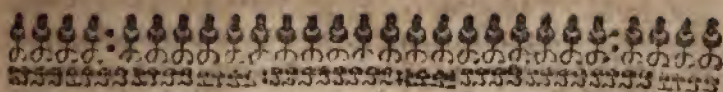
The ninth was רואה בככר Roe baccabed a diviner by intrales, *Ezek.* 21. 21. *Nebuchadnezzar* being to make war both with the *Jews* and the *Ammonites*, and doubting in the way, again't whether of these he should make his first on-set: First he consulted with

A a

his

† Vid. *Druf.* in
Deut. p. 552

his *Arrows and Staves*, of which hath been spoken immediately before: *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principal member observed, it was called *ἡπατοσκοπία*, *Consultation with the liver*. Three things are observed in this kind of divination. First, the colour of the intrals, whether they were all well coloured. Secondly, their place, whether none were displaced. Thirdly, the number, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill: That day *Julius Caesar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.



THE
FIFTH BOOK
OF THEIR
CONSISTORIES.

CHAP. I.

Their Courts of Judgment, especially their Ecclesiastical Consistory.

Here were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church-busineses, the other for affairs in the Commonwealth; the one an (a) Ecclesiastical Consistory; the other a Civil Judicatory: Of these, and their several censures, and punishments, it remaineth now to be spoken,

a Junius Ana-
lyf Expos.
Dent. 17.

These different Consistories, or Courts of Justice, we find first distinguish'd, *Dent. 17. 12.* He which will not hearken unto the Priest, nor unto the Judge. Where the people of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour Courts; namely, the Priests, in matters spiritual, or ceremonial; and to the Judges, in mat-

ters civil or criminal. These two Courts are more plainly distinguished, 2 *Chorn.* 19. where *Jehosaphat*, reforming many abuses in Church and Commonwealth, first appointed thorough-out all the fenced Cities of *Judah*, secular Judges to determine criminal causes, *ver.* 5. And at *Jerusalem* he appointed a Spiritual Court, consisting of *Levites*, *Priests*, and the chief Fathers of *Israel*, *vers.* 8. And in causes spiritual for the Lord, *Amariah* the High priest was chief: in causes criminal for the King, *Zebadiab* was chief, *ver.* 11. Likewise the Prophet *Jeremiah* is condemned to die by the Consistory of Priests, *Jer.* 26. 8. But by the Consistory of Princes, or secular Judges sitting in the gate, he was absolved and discharged, *vers.* 16. Yea, although the tyranny of *Antiochus*, and the troublesome times insuing had bred such a confusion in matters of Government among the Jews, that an evident distinction can hardly be found in the New-Testament, yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, *Matth.* 21. 23. *It.* *Matth.* 26. 3. The Chief Priests and the Elders, of the people, are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name: The secular Consistory termed *עוועגער*, A Council: the spiritual termed *עוואסוועג*, a Synagogue. They will deliver you up to the Councils, and they will scourge you in their Synagogues, *Matth.* 10. 17. Hence that great Assembly of Prophets and holy men called together by *Efra*, for the reformation of the Church, after their return from *Babylon*, is called *Synagoga magna*, A great Synagogue.

The Office of the Ecclesiastical Court, was to put a difference between things holy and unholy, and between clean and unclean, *Levit.* 10. 10. and to deter-
mine

mine Appeals in controversies of difficulty. It was a representative Church Hence is that *Dic Ecclesie, Mat. 18. 16.* Tell the Church, because unto them belonged the power of Excommunication, the several sorts of which censure follow in the next Chapter.

Only here take notice, that as in the *Civil Consistories*, consisting of seventy Judges, which was the supreme Court, there were two sate as Chiefs; namely, one whom they termed *Nasi, The Lord Chief Justice*; and the other whom they termed *Abbeth din, the Father of the Senate*: so in the *Ecclesiastical Consistory* the *High-priest* and his *Sagan, or second High priest* sate chief there, 2 *King. 23. 4.* (b) That the *High priest* sate in the *Sanhedrim* necessarily, is an error; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly ceremonial, partly civil, partly belonging to the Church, partly to the Commonwealth: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the Gospel. The chief Priests and Elders meet together.

^b Moses Katsen.
in Sanhedrin.

CHAP. II.

Of their Excommunication.

They had three Degrees of Excommunication.

The first was called in the N. T. a casting out of the Synagogue, *John 9. 22.* be the Jews (a) *Niddui* 1. a separation or putting away. (b) It signified a se-

a נד' Significant
hac vox Separationem, Elongationem; deducitur a verbo

נדה
Separavit.
Hinc etiam
Proscriptus,
profligatus, aut
separatus quispiam dicitur

ב' נדר
^b Buxtorf. ex
Rabbinis Epist.
Heb. pag 55.

paration.

paration from all commerce or society either with man or woman for the distance of four Cubits; also from eating or drinking with any; from the use of the marriage-bed, from shaving, washing, or the like, according to the pleasure of the Judge, and the quality of the offence: It was of force 30 days, yet so that they might be shortned upon repentance. He that was thus excommunicated, had power to be present at divine service, to teach others, and learn of others; he hired servants, and was hired himself, but always on condition of the aforesaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised: if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation; they followed him not unto the grave, nor buried him with common burial.

The second was called in the N. T. a giving one over to Satan, 1 Cor. 5. 5. By the Jews *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the Old Testament; there we shall find it applied to persons, or to things; if to persons, then it signifieth a devotion of them to God by their death, Levit. 27. 29. If to things, then it signifieth a devotion of them unto God, by separating them from ordinary use: Hence it is that Achan is punished for stealing the devoted thing, Josh. 7. (c) Persons thus devoted, were termed by the Greeks *ἀναθήματα*; and devoted things, *ἀναθήματα*. Notwithstanding, in the Apostles time, both *cherem* and *ἀνάθημα*, signified a second degree

c Budas
ἀναθήματα
dici tradit, ho-
mines sacros,
(1) quorum
capita inferis
dicta sunt
& devota;
ἀναθήματα
vero donaria
diis consecrata

gree of Excommunication, differing from the former. First because it was not done in a *private Court*, but published in the audience of the *whole Church*. Secondly, maledictions and curses were added out of the Law of *Moses*, At the publishing hereof Candles were kindled; and when the curses were ended, they put out the candles, in token that the excommunicate person was *deprived of the light of heaven*. This kind of excommunication was exercised against the *incestuous person*, and against * *Hymeneus*, and * *Alexander*.

The third was called in the *New Test.* by the *Syriack* name *Ataranatha*, 1 *Cor.* 16. that is, *the Lord cometh*; *Ataran* signifieth *the Lord*, and *Atha cometh* and this they say was instituted by *Enoch*, *Judg.* 11. The *Jews* called it *Schammatha*, the Etymology of which word I find to be twofold. Some say it soundeth as much as *Ataran Atha the Lord cometh*. (d) *Schem* signifieth *the Lord*, and *Atha cometh*: (e) others say it soundeth *there is death*, *Schem* signifying *there* and *Mitha* death. Hence we may render it an *excommunication to death*. (f) And this is thought to be the reason of that phrase, 1 *John* 5. 16. *There is a sin unto death*, i. which deserteth *excommunication to death*. (g) *R. Gersom* forbade the breaking open of letters, under the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the form thereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (h) *four degrees of this censure*. 1. *Excois*. Those were censured with this degree, who were only *debarred the Lords Table*: as for entrance into the *Church*, hearing the *Word*, praying with the *Congregations*, they enjoyed equal liberty with *other Christians*, they might stand by and behold others receive the *Sacrament*, but themselves did not

* 1 *Cor.* 5. 5.
* *Tim.* 20. 1.
d *ΩΩ Dominus.*
N^{ra} venit
c *Elia* *Thif.*
bites in radice
N^{ra}Ω
f *Betram de*
Politia Judaico.
c. 2. p. 21.
g *Buxtorf Epi.*
Hebr. p. 59 in
dorso *Epistole*
subijci solebat
h. c. abbrevia-
tura *ΩΩ*
כחן מרה
i *prohibitum*
est per ana:he-
ma, R. *Gersom*
luminis capti-
vitatē (scil.
resignare has
litteras)
h *Vid.* *Juss. Illi*
not. in *odicoem*
canonum Eccl.
univers. ad ca-
non 51. *Bellar.*
de penit. l. 1. c.
22 & *Casaub.*
Exercit. p. 52.
observant quon-
iam gradum
quem ille
quis *excois* aliter
quid *Exco*
Par *excois*

i Vid Iustel.
loco citato,

k Hospin. de
Templis p. 88.

partake thereof. whence they were called *Stantes*. 2. *ἀναστοις*, concerning this censure, all that I read of it is thus; that he that is *thus censured* hath admittance into the Church. (i) But his place must be *behind the Pulpit*, and he must depart with the *Catechumeni*, that is such *Pagans* who were gained to the *Christian Faith*, but not fully admitted into the Church, because they wanted Baptism, and therefore that they might not pray promiscuously with other *Christians*, there was a place behind the *Quire of the Church* in manner of Cloysters, allotted to them, and was from them called (k) *Catechumenum*: This I take to be the place of this *second degree of Excommunication*, so that the force of this censure I think to consist in these three things. First, they were *barred the Lords Table*. Secondly, they might *not stand by at the administration of the Lords supper* (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni* departed *always at the celebration of the Communion*, for to them principally it was said, *Ite missa est*. Thirdly, though they might *κατακλιθῆναι* *fall down on their knees and pray*, and were thence called *Succumbents*, yet this they might not do in the Congregation, but only in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this also this *second degree* differeth from the *first*. The third sort of censure was *ἀνεύασις*, the party thus censured was permitted to come no further than the *Church Porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, not to approach the *Lords Table*, whence such were termed *Audients*. The Fourth, and last sort, was *περίκλεισις*, persons under this censure stood quite without the Church, requesting those that entered in, with tears and

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication*, called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*, which excluded people out of the *three Camps*, though there was an observable proportion between them. (*1*) *Niddui* may be parrallel'd with the exclusion out of the *Camp of God alone*, which beset those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God*, and the *Camp of Levi*, which beset those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of *all three Camps*, the *Camp of God*, the *Camp of Levi*, and the *Camp of Israel*, this beset those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their degrees of *Excommunication*.

*De quibus P. 2.
Fagius, in
Num. 5 2.*

CHAP. III.

Their Civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong, Levit. 19. 18.* which the *Hebrews* explain thus, *To avenge*, is to deny a good turn to one who formerly denied him. *To be mindful of a wrong*, is to

do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other of his unkindness. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet: *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נקמה *Nekima*, *Avenge-ment*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet: he answereth, I will not lend him: afterwards *Simeon* borroweth a Hatchet of *Reuben*: *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindfulness*: both these were sinful, but not liable to mans judgment.

In all civil Courts, five sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Court*, there was one that was chief over all the other *Judges*, they called him in *Hebrew* *Nasi*, in *Greek* ἀρχισυνάγωγος, *The Prince*. His leave was craved for the tryal of actions. The *Witnesses* were at least two, *Dent.* 29. 15. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother, *Dent.* 19. 19. The *Notaries* were two, (a) one stood on the right hand to write the sentence of *Absolution*, and what was spoken in defence of the party; the other stood on the left hand, to write the sentence of *condemnation*, and the objections against the party. (b) *Drusius* thinks that *Christ* speaking of the last Judgment had reference to this, He shall set the sheep on the right hand, and on the left the goats, *Matth.* 25. 23. The *Officers* were in manner of *Sheriffs*, they were present to execute

a *Moses Kohen*,
in *Sanhedrim*

b *Drus. præf.*,
Matth. 2. 2.

execute what the Judges determined; whence they carried up and down their (b) *slaves* and *whips*, as the *Consuls* of *Rome* had *Rod* and *Axes*, carried before them for the readier execution of justice. In *Hebrew* they are called סְחוֹטֵרִים *Schoterim*, by the *Septuagint* sometimes *ὑπομαρτυροί*, in our *English* translation commonly *Officers*, and by *Saint Luke* *ὑπαγογῆς*: for, doubtless there is allusion unto them, *Luke* 12.58. When thou goest with thine adversary, (ἀδικοῦντι) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the Officer, &c. The *Pleader* was called בעל ריב *Baalrib*, he stood on the right hand of the party cited into the Court, whether he pleaded for or against him. The Lord shall stand on the right hand of the poor, to save him from those that judge his soul, *Psa.* 109.31. that is, *The Lord shall plead his cause*. And *Satan* stood at the right hand of *Joshua*, *Zach.* 3.1. that is to accuse him, or plead against him. When *S. John* speaking, *If any man sin, we have an Advocate*, 1 *John* 2.1. he alludeth unto this *Baalrib*, or *Pleader*. The Judges, they examined and determin'd matters and after examination, sentence was pronounced by the Judge in this manner: *Tu N. justus*, *Tu N. reus*, *Thou Simon art just*: *Thou Reuben art guilty*: at the pronounciation of which the guilty person was dragged to the place of execution. When he shall be judged, let him be condemned, *Pf.* 109.7. the *Hebrew* is, *Let him go out wicked*.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronounciation of sentence, both absolved men, and condemned them.

The (c) *Romans* gave sentence by calling in Tables in. c *Rosin. Antiq.*
Rom. 9. c. 25

to a certain box or urne prepared for the purpose:

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *NL*, signifying *Non Liquet*. The (*d*) *Græcians* in like manner used three letters: *Θ* was a token of condemnation, which occasioned that of *Perfius*.

d Eras. Adag.
• præfig.

Et potis es nigrum, vitio præfigere Theta.
T was a token of absolution; *Λ*, of ampliation. Others signified condemnation, by giving a black stone; and absolution by giving a white stone.

*Mos erat antiquis, niveis atrisque lapillis,
 Hos damnare reos, illos absolvere culpa.*

Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev. 2. 17.* To him who overcometh I will give a white stone; that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, *ἀναστῆναι ἐς κέλευθον*, To rise up to judgment; *ἀναστῆναι ἐν κέλευθῳ*, To rise up in judgment; *ἐξελθὲν κατὰ δίκην*, To depart guilty. The first is applied to the Judge in the execution of Justice, When God rose up to judge, *Psal. 76. 10.* that is, to execute judgement. The second is applied to the party prevailing in judgment. The men of Nineveh shall rise up in judgement with this generation, *Mat. 12. 41.* that is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7* Let him depart guilty or wicked: the ungodly shall not stand in judgement, *Psal. 1.* The like phrases were in use among the Romans, *Stare in Senatu*, to prevail in the Senate; *Causa cadere*, to be cast in onesuit. But these phrases among the Romans I think to have been taken out of

of their Fence-Schools, where the set posture of the body, by which a man prepareth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu*, to give back; *Gradum vel statum servare*, to keep's one standing: and from thence have those elegancies been translated into places of Judgment.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two, גורלה מנהלים *Sanhedrim gedola*, the great Consistory, or Supreme Senate, סנהדרים קטנה *Sanhedrim Ketanna*, the lesser and inferiour Court. Thus I find them divided generally by the *Rabbins*: And although the latter was subdivided, as will after appear; yet in old time there were onely two first branches: which division our *Saviour Christ* seemeth to have followed, calling the lesser Court *δίκον*, by the name of *Judgement*: the greater *συμβουλόν*, by the name of a *Counsel*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgement*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Counsel*: Whosoever shall say *Fool*, shall be worthy to be punished with the fire of *Gehenna*, *Mat. 5*. In which words, as there is a gradation of sin,

1. *Anger*, a passion of the mind. 2. *Raca*, (ε) scornful, or slighting speech, as *Tut*, *Tush*, &c. 3. *Fool*, reproachful and opprobrious names: so likewise there is a gradation of punishment. 1. *Judgement*, a lesser Court. 2. *Counsel*, the greater Court. 3. The fire of *Gehenna*: Now *Gehenna* was a Valley, terrible

ε Raca non grandis alicuius est sermo convitiū, sed magis è contemptu natum est, & neglectu dicentis Chryso- st. homil. 16. in Mat.

f David Kim-
chi Ps. 27 13.

for two sorts of fire in it: First, for that wherein men burnt their children unto *Moloch*. (f) Secondly, for another fire there continually burning, to consume the dead carcases, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *type of hell fire itself*. We may resolve that text thus, *anger* deserved the punishments of the *lesser Court*; *Raca*, the punishments of the *greater*: and *Fool* deserved punishments beyond all Courts, even the *fire of Gehenna*.

g Moses Kot-
sen. fol. 185,
col. 2.

The *greater Court*, by way of excellency, was called the *Sanhedrim*, which word came from the Greek, *συν-ιδειον*, a place of Judgement: It was also called בית דין *Beth din*, the house of Judgement. (g) It was distinguished from the other Courts; first, in respect of the number of the Judges, which were *seventy one*, according to the command of God to Moses at their first institution, *Numb. 11. 16. Gather unto me seventy men of the Elders of Israel, whom thou knowest that they are the Elders of the people, and Governours over them, and bring them unto the Tabernacle of the Congregation; and let them stand there with thee.* From the latter words of this Text, it is observed, that there were *seventy* besides Moses; and therefore after his decease they alwaies chose one *chief Judge* in his room, not reckoning him among the *seventy*; they called him *Nassi*, the *Prince* or *chief over the seventy*. These *seventy* are (h) thought to be chosen six out of every *Tribe*, save the *Tribe of Levi*, out of which only *four* were chosen. (i) Others think the manner of their choice was thus; six of every *Tribe* had their names written in little scrolls of paper: in *seventy* of these scrolls was written נסן *Zaken*, *Senex*, an *Elder*, in the

h Fran. Jun-
ius Analyt. ex-
pos. Num. 11.
i Solon. Jarchi

two other *קלפין* *Cheleek pars, A part*; these scrolls they put into a pitcher of urn, and those that pluck'd out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluck'd out the other scrolls, in which a *Part* was written, *Num. 11. 26.* they were rejected, *Num. 11. 26.* The senior of these seventy was called *אב בית דין* *Ab beth din*, the *Father of the Judgment Hall*. The (i) whole Set or Bench of *Judges*, sate in manner of an half circle, the *Nasi* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the *Father of the Judgment Hall* sate next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of twenty three *Aldermen*, and two such *Consistories* there were in *Jerusalem*, the one at the door of the Court before the Temple, the other at the door of the Mountain of the Temple: yea, in every City throughout *Israel* where there were sixscore householders, such a *Consistory* was erected: the other sort of *lesser Courts* consisted only of a *Triumvirate*, three *Aldermen*; and this was erected in the lesser Cities, which had not the number of sixscore householders.

The (k) second difference between the greater *Consistory* and the lesser, was in respect of the place. The *seventy* sate only at *Jerusalem*, within the Court of the Temple, in a certain house called *לשכת חזית* *Lishchath hegazith*, the paved Chamber, because of the curious cut stones wherewith it was paved: by the *Greeks* it was called *παιδῶν*, the Pavement. *Pilate* sat down in the Judgment Seat, in a place called the Pavement, *John 19. 13.* The other *Consistory* sate all in the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates
their

their Judges sate: Hence is that, *Mat. 16. 18. The gates of Hell shall not overcome it, that is, neither the strength nor policy of Satan.*

Lastly, they differed in respect of their *Power and Authority*: the *Consistory of seventy* received (l) *appeals* from the other *inferiour Courts*, from that there was no appeal: Again, the *Consistory of three* sate not on life and death, but onely on petty matters, as whipping, pecuniary controversies, and such like; the other of twenty three sate on life and death, but with a restrained power; they had not authority to judge an *whole tribe, the High-priest, false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*: (m) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets, Luk. 13. 34*. The means how they tryed the false *Prophet* was thus; they observed the judgements which he threatned, and the good which he prophesied to a place: if the judgements took not effect, this did not argue him a *false Prophet*, because God was merciful, as in the case of *Hezekiah*, and the people might repent, as the *Ninivites* did: but if he prophesied good, and that came not to pass, they judged him a *false Prophet*. The ground of this tryal they make the words of *Jeremiah the Prophet, which prophesied of peace when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him, Jer. 28. 9.*

The Colledge or company of these seventy, exercised judgment, not only under the *Kings and Judges*, (n) but their authority continued in times of vacancies, when there was neither *Judge nor King* to rule *Israel*, and it continued until (o) *Herod* put them down, and destroyed them, to secure himself of the *Kingdome*.

Here

m Cunaus de
rep. Hebr. p.
109.

n P. Galat. 4.
cap. 5.

o Joseph Antiq.
4. 14. c. 17.

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: for he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged *Israel* in all those places, *1 Sam.* 7. 16. To which, I take it, we may say, that as the *Emperors* of *Rome* had power to ride Circuits, and keep *Affises*, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping *Affises*, the *Romans* termed *βουλὴν κλειάν*, the other *βουλὴν συγκαταστήσαν*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THE Law of God required these properties in Judges: 1. *Wisdom.* 2. *Understanding.* 3. *Integrity.* 4. *Courage.* *Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21. namely, 5. *The fear of God.* 6. *Love of Truth.* 7. *Hating of covetousness*: to these may be added the eighth, namely, *having no respect of persons*, *Deut.* 1. 17. These two last especially, the *Heathens* required in their Judges: whence the (a) *Thebans* ^{a *Plut. de Iside.*} painted *Justice* without hands, and without eyes, to intimate that Judges should receive no gifts, nor be swayed with sight of persons,

The (b) *Jews* added many more. 1. *That they should be free from all blemish of body.* 2. *That they should be skilled in the seventy Languages*, to the intent that they might not need an *Interpreter* in the hearing of Causes. 3. *That they should not be far stricken in years*; which

^{b *Moses Kotzen. in Sanhedrin.*}

likewise was required by the Romans in their Judges, as appeareth by that common adage, *Sexagenarius de ponte*. 4. That they should be no Eunuchs, because such commonly were cruel. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying, there sate (c) three benches of others beneath, whom they called (d) *Talmidi Chacanim*, Scholars of the wise men: out of these they made their Election, and two of these always accompanied the condemned person to the place of execution.

Their Inauguration of Judges was two fold: At first, by imposition of hands upon the head of the party, after the example of Moses laying hands on Joshua: this imposition of hands was not held lawful, (e) except it were in the presence of five or three Judges at the least. Afterwards, it was by saying a certain verse (f) *Lo, thou art associated, and power is given thee to judge of penalties*. Hence is that saying of Galatinus out of the Talmud, *Institutio Judicium, aut manusiebat, aut nomine tantum*.

Observe here, that *samuc*, which I render associated, doth not alwayes signifie a man licensed to the discharge of some publik office by the imposition of hands; for here it is applied to those who were not admitted by imposition of hands. Now the reason why these words *semica*, and *semicuth*, are generally by all Expositors, Jews and Christians, translated the imposition of hands, is, because this solemn kind of licensing, termed *semica*, or *semicuth*, was in old time used only towards two sorts of men in their admissi-

e Moses Kosen,
ibid.
חלמידי
חכמים
Discipuli sapi-
entum.

e Petr. Galatin.
lib. 4. cap. 5.

חושתי
סמוך
וישלך
לשורה
לרון
אפגלד
ריכ

קנסורה

Maimon in
Sanhedrin, c. 4.

on, towards *Rabbies* and towards *Judges*; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*: hence these two words have been translated the *imposition of hands*, whereas properly they signify nothing else, but *an association, an approximation, or conjoyning of one into the same corporation or company*, of which he that doth associate and give admission is a member.

CHAP. VI.

Ceremonies common in all capital Judgments.

IN their greater punishments; which deprived of life, some *ceremonies* were common to them all.

First, *The Judges were to use deliberation in all causes*, but especially in matters capital. There were four causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he mentioneth none in particular, but what they were, we shall presently learn out of other records.) Two of these were not *weighty*; in these he *hastened*: Two more *material*, concerning life and death; in these he *delayed*. (b) *Ceterum tam de his quam de illis dicebat, Non audiui*; Of both the lighter and weightier causes, *Moses* said I have not heard, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to be in all judgements, before sentence be pronounced. These four causes are named in (c) other *Records*: The two lightest are, 1. *The matter of uncleanness debarring the people from the Passover*, Num. 9.9. Secondly, *the case of Zelophebads daughters*, Num. 36.10. The 2 weightier

^a *Targum Jonathan. Num. 9.8.*

ובאליו ב

ובאליו ב

ומר

משח

ל

סמיעור

Jonath.

^c *Targum. Hierosel. Num. 9.8.*

are, 1. *The cause of the blasphemer*, Lev. 24. 13. *Secondly*, *The case of him that gathered Sticks on the Sabbath*, Numb. 15. 35. In all these judgments there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam, And I will hear what the Lord will command*. Notwithstanding, wilful delays in Justice maketh the Judge *unrighteous*. In that *unrighteous Judge*, from whom the Widow wrested sentence by importunity; we read not of any other fault in him, but delay, *Luke 18. 6.*

Secondly, The party accused was placed on some *high place*, from whence he might be seen and heard of all the people: *Set Naboth, in capite populi, on high among the people*, 1 Kings 21. 9.

Druf. prateri.
Majrb. 27.

Thirdly, The Judges and the Witnesses did (when sentence was pronounced) put their hands upon the condemned persons head, and said: *Sanguis tuus super caput tuum, Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us, and on our children*, Mat. 27. 25.

e Moses Kofen.
in Sanhedrim.
It. Talmud. it.
Maccoth. cap. 3.
in Mischna
פ'ק' 90
נ' 70
Oziel. & Tar.
Jum Hierosol.
Gen. 37. 36.

Fourthly, The place of execution was without the gates, the malefactors were had thither by two Executioners, (c) termed by the Rabbines חזני חזני Chazani *haccenseth Spectators of the Congregation*, which is a periphrasis of those whom S. Mark calleth παραδραγες, Mark 6. 27. which word, though it be used by the Greeks and (f) Chaldee Paraphrasts, yet it is a meer Latine, derived à *speculando*; because in the Court the Executioners were only Spectators, to behold and attend what the Judges would command them.

Fifthly, When the malefactor was led to execution,

a (g) publick cryer went before, saying, *Such a one is* ^{g Moses Koffen in loco superius citato.} *going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these N.N. are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swung about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

Sixthly, He was exhorted to *confess*, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan*, Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom Achan answered, vers. 20. Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly In the time of execution, they gave the ^{קורט} Malefactor (b) *Granum thuris in calice vini*, *A grain of Frankincense in a cup of Wine*: this they did give to ^{לבונה} *בסם של* cause a giddiness in the condemned persons head, ^{בסם של} that thereby he might be less sensible of the pain. St. ^{קורט} *Mark* calleth this cup ^{becorshel iaijn} *ἰσχυρὸν οἶνον*, *Wine mingled* ^{Maimon in Sanhedrin cap. 13 in Moses Koffen in Sanhedrim.} *with Myrrhe*, Mark 15. 23. This was done after the manner of the Jews, but the souldiers in mockery mingled Vinegar and Gall with it, Mat. 27. 34. As like-
wise.

wife they gave him a second cup in *derision*, when they took a sponge, and filled it with Vinegar, and put it on a reed, *Matth. 27. 48.* S. *Mark* in the first cup mentioneth the custome of the *Jews*, which in it self had some shew of compassion; For the ground of this custom was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish.* S. *Matthew* mentioneth onely their wicked mixture, contrary to the *receiv'd custom*; so that one Evangelist must expound the other. This first cup was so usually given before execution, that the word *Calix* a cup, is sometimes in the Scripture put for *death it self*. *Father, if it may be, let this cup pass from me.*

i Casaub. exercit. p. 654. ex Matmonid.

a Paraphrast. Cald Ruth. 1. 17. Mikkol. fol. 188. col. 3.

סקילה
Sékila, Lapi-

datio.

שריפה

Sheripha, combustio.

הרג

Hereg. decollatio.

חנק

Chenek. Suffocatio.

בלסיתח

חאסרה

בחורה

סחסחנק

הוא

Omnis mors que absolute in lege usurpatur, strangulatio est. R. Solom. Exod. 21. 15.

Lastly, (i) The *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say: *This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.*

CHAP. VII.

Their capital punishments.

THe *Jews* of old had only (a) four sorts of death in use among them. 1. (b) *Lapidatio*, stoning. 2. (c) *Combustio*, burning. 3. (d) *Decollatio*, beheading. 4. (e) *Suffocatio*, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They have a (f) rule, that wheresoever the Scripture

ture

ture saith of an offender, *Morte plectatur*, he shall be punished with death, not expressing the kind of death, there it ought to be interpreted of *Strangling*. For example, the Law saith of the Adulterer, *Lev. 20. 19. Morte plectatur*, let him be punished with death: because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the four; and where the Law determineth not the punishment, there they say, *Ampliandi favores*, The favourablest exposition is to be given.

The rule is not generally true; for in former times *Adultery was punished with stoning*. I will judge thee after the manner of them that are *Harlots*, saith the Lord, *Ezek 16. 38*. And in the fortieth verse the judgment is named, *They shall stone thee with stones*: likewise the *Scribes and Pharisees* said unto Christ, *Moses in the Law commanded us*, that such should be stoned. *John 8*.

Before we treat in particular of these four punishments it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jews said to Pilate, *Is it not lawful for us to put any man to death?* *Joh. 18. 31*. Latter Jews say that (g) all power of capital punishments was taken from them forty years before the destruction of the second Temple, and of this opinion are many Divines.

Answer. First, the Jews speech unto Pilate, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the general, taken from them, yet in this particular power was permitted.

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, Job. 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him: for they say, *They had a law, and by their law he ought to die*, John 19. 7. It was not then want of Power, but the holiness of that time, made them say it was unlawful. For they held it unlawful upon their days of preparation to sit on life and death, as hath been shewn in the Chapter of translating Feasts. And Friday, on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the questions, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Romans law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemy, and the like: in these, power of judging seemeth to have remained with them. When Paul was brought by the Jews before Gallio, Gallio said unto them, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would, that I should bear with you: but if it be a question of words, and names of your law, look ye to it, Acts 18. 14.

In handling these four punishments: First observe the offenders, whom the Jews make liable to each punishment, and then the manner of the punishment.

*h Moses Katsen,
fol. 188. col 4.*

The persons to be stoned were (b)eighteen. 1. He that lieth with his own mother. 2. Or with his fathers wife, 3. Or with his daughter-in-law, 4. Or with a betrothed maid, 5. Or with the male, 6. Or with the beast, 7. The woman

woman that lieth down to a beast. 8. The blasphemers. 9. He that worshippeth an Idol. 10. He that offereth of his seed to Moloch. 11. He that hath a familiar spirit. 12. The Wizard. 13. The private enticer to Idolatry. 14. The publique withdrawer to Idolatry. 15. The Witch. 16. The prophaner of the Sabbath. 17. He that curseth his Father or his Mother. 18. The Rebellious Son. The manner of stoning was thus: The offender was led to a place without the gates, two cubits high, his hands being bound: from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the Witnesses lifted up a stone, being the weight of two men, which chiefly the other Witnessse cast upon him; if that killed him not, all Israel threw stones upon him. The hands of the Witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, *Deut. 17. 7.*

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it holdeth in all others *Deut. 17. 7.* condemned to this death) was reserved until one of the common feasts, at which *all the multitude of Israel came to Jerusalem.* The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sun-set*, at which time he and the tree were both buried.

Malefactors adjudged to burning were (k) *ten*: *loc. Moses Kotsen. loco superius citatos*
 1. The Priests daughter which committed whoredome. 2. He which lieth with his own daughter. 3. Or with his daughters daughter. 4. Or with his sons daughter. 5. Or with his wives daughter. 6. Or with her sons daughter. 7. Or with her daughters daughter. 8. Or with his Mother-in-law. 9. Or with the Mother of his Mother-in-law. 10. Or with the Mother of his Father-in-law.

The manner of burning was two fold, Some they

Dd

burnt

1 Rab. Levi.
Levit. 24:17.

burnt with wood and faggots; this was termed (*l*) by them *Combustio corporis*, the burning of the body: Others they burnt by pouring in scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combustio animæ*, The burning of their soul. This last was most in use, and alone described by most of their Writers.

m Mos. Kofen.
in Sanhedrim.

Malefactors condemned to beheading, were (*m*) of two sorts, 1. The Murderer, 2. Those of any City, who were drawn to Idolatry. The manner thereof is at this day in use.

m Mos. Kofen,
ibid.

Malefactors strangled, were (*n*) six, 1. He that smiteth his father or his mother, 2. He that stealeth a soul of Israel, 3. An Elder which contradicteth the Consistory, 4. A false Prophet, and the that prophesieth in the name of an Idol, 5. He that lieth with another mans wife, 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung up to the loins, a towel being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.

Punishments not capital.

THe lesser punishments, not capital, in use among the Hebrews, are chiefly four. 1. Imprisonment, 2. Restitution, 3. Talio, 4. Scourging.

Imprisonment. Under this are comprehended the Prison, Stocks, Pillory, Chains, Fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication.

The

The keepers of the Prison, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, 1 Kings 20.39. *Keep this man, if by any means he be missing, then shall thy life be for his life.*

Concerning that *Liberia Custodia*, which (a) *Drusus* ^{a Drus. prator. 1 Tim. 1. 28.} proveth to have been in use among the Romans, I much doubt whether any such custome were in use among the Hebrews. That some kind of prisoners at Rome did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me.

And (b) *Eadem catena & custodiam & militem copulabat*, ^{b Senec. Epist. 5. Non in lib. de tranquill. c. 10. quemadmodum citato a Drusio.} The same chain tyed both the prisoner and the keeper. Observe the unusual significations of these two words, *Custodia* a prisoner, and *Miles* a keeper. So that *Drusus* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam remm quam militem tenet.* Observe further, that the prisoner was tyed by his right arm, and the keeper by the left, because the right arm is the stronger, and therefore justly remaineth free rather to the keeper, than to the prisoners. Hence is that, (c) *Tu forte leviozem in sinistra putas catenam*; ^{c Sen. de tranquill. cap. 10.} because the keeper tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22.* ^{d Tho Aquin. secunda secundae. d. 219. 62.} it was (d) threefold.

Restitution is threefold.

Secundum idem, in identitie, when the very same thing is restored which is wrongfully gotten.

Secundum equale, when there is so much for so much in quantity restored, the goods unjustly gotten being sold or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfy the whole.

Restitution in identitie, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he restored but double, *Exod. 22. 4.* but if they were killed or sold, then five Oxen were restored for an Ox, and four sheep for a sheep, *Exod. 22. 1.* The Jews were so precise in this kind, that if they had built an house with a beam or piece of Timber unjustly gotten, they *David Kimchi* would pull down the house, and restore the (e) same beam or piece to the owner. From this the Prophet *Habakkuk* doth not much dissent: *The stone shall cry out of the wall, and the beam out of the timber shall answer it, Habak. 2. 11.*

Aug. Epist.
34.

Among the Jews he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* (f) And *Augustine* saith of Christians, That he which doth not make restitution according to his ability, never repented. And, *Non remittetur peccatum, nisi resitua-tur ablatum.*

Talio. This was a punishment in the same kind, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Duct. 19. 21.*

Talio.

Talio is twofold.

Talio identitatis, or *Pythagorica*, which was according to the letter of the Law, when the offender was punished with the loss of an eye, for putting out anothers eye, &c.

Talio similitudinis, or *analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (g) Hebrews understand *Talio similitudinis*, ^{g Oculum pro oculo, id est, pretium oculi.} that the price of a maim should be paid: not *Talio identitatis*, not that the offender should be punished with the like maim; because to punish like for like ^{Targum Jonathan. Deut. 19. 21. R. Solomon. ibid.} *in identitie*, is in some cases impossible, as if a blind man put out anothers eye, or one toothless strike out anothers tooth.

In case of bodily maims therefore, the (h) Hebrew ^{h Vid. Munster. Exod. 21.} Doctors say, that the party offending was bound to a five fold satisfaction: first, for the hurt in the loss of the member. Secondly, for the damage, in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. ^{A Munster} rendreth those five thus: *Dammum, lassio, dolor, medicina, confusio*. The (i) Romans likewise had a ^{i A Gellium lib. 1. cap. 1.} *Talio* in their Law, but they also gave liberty to the offender to make choice, whether he would by way of commutation pay a proportionable mulct, or *in identitie* suffer the like maim in his body?

Scourging. This was *two fold*; either *Virgis*, with rods; or *flagellis*, with scourging. This latter was more grievous then the former, as appeareth by that *Ironical* speech; (k) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in use among the Romans, but only the latter among the

the *Hebrews*. This beating or *scourging* was commanded, *Dent.* 25. 2. 3. where the number of stripes was limited, which the *Judge* might not exceed. *Forty stripes* shall he cause him to have, and *not past*. The *Jews* in many things laboured to seem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the law required: where the Lord forbade them to *eat or drink things sacrificed to Idols*, (l) they prohibited *all drinking with Heathens*, because it is doubtful whether it were offered to Idols or no. The Lord commanded them in the time of the *Passover* to *put away leaven out of their Houses*, they would not take the (m) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*; they would not so much as name it, but in their common talk (n) would call a *Sow* דבר אחר *Dabar Acher*, *Another thing*. In like manner the Lord commanded chief Malefactors which deserved beating, to be punished with *forty stripes*; they in their greatest corrections would give but *thirty nine*. Of the *Jews five times received 1 forty stripes save one*, 2 *Cor.* 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *three stripes*; and in their greatest corrections were given *thirteen blows*, that is, *forty stripes save one*. Whether (o) these thongs were made the one of a Bulls hide, the other two of an Asses hide, or (p) all three of a Calves, the matter is not material, both opinions have their Authors.

The manner of correcting such, was thus. The malefactor had both his hands tyed to a *post*, one cubit

o Talmud. lib.
Maccoth. cap. 3.
in Mischna.
p Baalivrim.
vid. Dns.
2 Cor. 10. 24.

bit and half high, so that his body bowed upon it. The Judge shall cause him to bow down, Deut. 25. 2. This post or stake on which the Malefactor leaned in time of whipping, was termed *Toby Gnamud, Columna, a Pillar*. His cloaths were plucked off from him downward unto the thighs, and (r) this was done either by renting or tearing of them. The Governours rent Paul and Silas their cloaths, and commanded them to be beaten with rods, Acts 16. 22. r Talmud, ibid.

That the Beadle should inflict a number of stripes proportionable unto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, Deut. 25. 2. (s) The chief Judge of the three, during the time of the correction, did either read or recite Deut. 28. 58, 59. *If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c. The second Judge* he numbred the stripes, and the third he bade the Beadle smite. The chief Judge concluded all, saying, *Yet he being merciful forgave their iniquity, &c. Psal. 78. 38.* s Talmud. ibid.

Sometimes in notorious offences, to augment the pains, they tyed certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed *ἀσπερὶ ἀλάσ* t Enflathins.
μάστιγας *Flagra taxillata* (u) in the Scripture they are Item. Aibeneus
 termed *Scorpions*. My father hath chastised you lib. 4.
 with rods, but I will correct you with *Scorpions*, u Tholosan.
 1 King. 12. 12. Syn. jur. uni-
vers. l. 31.

CHAP. IX.

Punishments borrowed from other Nations.

THe punishments borrowed from other Nations are principally six: 1. *Crux*, The death on the Cross. 2. *Serrâ dissectio*, The cutting one asunder with a saw. 3. *Damnatio ad bestias*, The committing one to fight for his life with wild beasts. 4. *τερχε*, the wheel. 5. *καταποτισμὸς*, Drowning one in the sea. 6. *τυμπανισμὸς*, Beating one to death with cudgels. The first and the third were merely Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtful: the fourth and the last were merely Greek punishments; the fifth was for the substance in use among Hebrews, Greeks and Romans, but in the manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two pieces of timber compacted crosswise. The first is termed *Crux simplex*, the last *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commissa*. 3. *Immissa*.

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X, and thence it is called *decussata*. (a) *Decussare, est per medium secare. Veluti si duæ regulæ concurrant ad speciem literæ X. quæ figura est crucis*. This kind of cross is by the common

^a Hieron. in
Jerem. c. 31.

mon people termed *Crux Andraæana*, Saint *Andrew's cross*, because on such an one he is reported to have been crucified.

Crux commissa. This was, when a piece of timber erected, was joyned in the middle to a traverse, of over-thwart top; somewhat shorter than the piece erect, in manner of a *Roman T*. This is called *Crux Antoniana*, *S. Anthony his Cross*, because he is often painted with such a *Cross*.

Crux immissa. This was when a short traverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near the top, in this manner †. (b) This is thought to have been *Crux Christi*, the *Cross on which our Saviour Christ suffered*.

b Lipsius de
cruce lib. 10.
cap. 10.

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: First, they (c) *scourged* them, and sometimes tyed them to a *Pillar* in time of scourging. *Artemidorus* is clear in this, Περὶ δὲ τῶν κρίων, πολλὰς ἔλαβεν πλῆγας, that is, being tyed to the *Pillar*, he received many stripes. (d) *Plautus* is thought to have alluded to the same.

c Joseph. excid.
lib. 5. cap. 32.
Philo contra
Flaccum. 1r.
Liv. lib. 1.

d Plant. Bacch.

Abducite hunc

Intro, atque adstringite ad columnam fortiter.

The ancient *Fathers* (e) report that our *Saviour* was whipt thus *ad columnam*: but the *Scripture* is silent, both touching the place and manner of this whipping, only that he was whipt is testified. He *scourged Jesus*, and delivered him to be crucified, *Mat. 27. 26*.

e Prudentius
Hieron. Beda
vid. Lip. de cru-
ce, lib. 2. cap. 4.

Secondly, They caused them to bear their own *Cross*,

(f) *Malefici cum ad supplicium educuntur, quisque suum offert crucem*. Thus *Christ bore his own Cross*, *John 19. 17*. To this there is allusion, *He that taketh not his Cross, and followeth after me, he is not worthy of me*, *Mat. 10.*

f Plutarch de
seranum. viii

Third, That the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (b) some it is called *Elegium*. Thus Pilate wrote in Hebrew, Greek, and Latine, *Jesus of Nazareth, the King of the Jews*.

Fourthly, They (i) pluckt off their cloaths from such as were to be crucified. Thus *Christ* suffered naked.

Serra dissectio, A sawing one in sunder. They sawed them from the head downward. The (k) *Romans* they used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punished the Prophet *Isaiah*, and the Apostle to have alluded unto it, *They were sawn a-sunder*, Heb. 11. 37.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. Paul did, according to the letter, fight with beasts at *Ephesus*, 1 Cor. 15. 32. is much controverted. (l) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (m) others more probably understand the word *litterally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christianos ad Leones*! Let the *Christians* be baled to *Lyons*: yea, the literal interpretation of the words, is a stronger argument that Saint Paul believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Troxus, The Wheel: A wise King bringeth the wheel

OVER

g Euseb. Eccl.
hist. lib 5. cap. 1
It. Suet. Domit
cap. 30.

h Tertul. Apol.
cap. 2. Sueton.
in Calig.

i Artemidor. l.
2. c. 58.

k Sueton. in
Calig. cap. 27

l Theophylact.
Anselm.
m Chrysostom.
Ambros. & a.
lii.

n Tertullian
2 pol. cap. 40.

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, the grinding of wicked men under a cart-wheel, as the husband brake some sort of grain under the wheel, is the meer conceit of Expositors on this place; for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks* there was a punishment went under this name: (o) it was called *τερχής*, *A Wheel*, not because a wheel was brought over the wicked, but because they bound fast the offender to the spokes of a wheel, and there scourged him, to enforce a confession.

Καταποτισμός, *Drowning one in the Sea*. This was in use among many Nations, but the manner differed. The (p) *Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, a *Serpent*, a *Cock*, and an *Ape*, and so cast them all into the Sea. The (q) *Grecians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tyed a millstone about his neck. Thus, in respect of the manner (r) those are to be understood, who say, this kind of punishment was peculiar to the *Jews*.

Τυμπαρισμός. It is rendred by the general name of *torturing*, *Heb.* 11. 35. 2 *Mac.* 6. 19. But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from *τύμπαρον*, which signifieth a *Drum* usually: and hence (s) some have parallel'd this torture with that among the *Romans* termed *Equuleus*, as if the person thus tortured, were rackt, and stretched out in man-

ο *Επι τῷ τερχή*
χῆ γ' ἄλλοισι
μαστύρεται,
Aristoph in
Iren. De eadem
pœna loquuntur
Demosth. 3. in
Aphob. & *Sui-*
das.

p *Senec. lib.* 5.
contr. 4. *Ju-*
venal Satyr 8.
Modestus, Di-
gest. l. 48. ad
legem Pomp.
de parric.
vid Cœl. Rhod.
l. 11. c. 21.
q A hœnus l.
14.
r Hier. Mat.
18, 6.

s *Magius in*
lib. de Equuleo,
vid Drus. præ-
ter. l. 8.

t Scholiaſtes
Ariſtophanis
τύμπα
ſcribit eſſe
ξύλα δις τύ-
πονται ἐν τοῖς
δικασταῖς
οἱ τιμωροὶ μὲν
in Plutop 50

u Junius, Fer-
29, 26.

x Plutarch, in
Artaxerxi.

י כלי
סכר
לוקי
Instrumentum
conſtringens
manus.
D Kimch. Jer.
29, 26.

ner of a *drum head*: but it ſignifieth alſo a *drum ſtick*, and (1) thence cometh the puniſhment to be termed *Tympanismus*, that is, a *Tabring, or beating one to death with cudgels*, as if it were with *drum ſticks*. This is evident by *Eleazar*: he came willingly, διὰ τὸ τύμπαρον, to this kind of torment, 2 Macab. 6. 19 and in the thirtieth verſe, where he gave up the *Ghost*, there is mention of his *ſtrokes*, not of his *racking or ſtretching*.

Junius reckoneth (u) another kind of puniſhment termed by the *Hebrews*, נִסְנוֹק *Tſinok*, which he would have to be a compound word: doubtleſs his meaning is that it would be compounded of נִסְ, *Naſis*, a *ſhip, or boat*, and נִסְ, *Janack*, *Sugere, to ſuck*: for he ſaith that thereby is meant a certain puniſhment, termed *Navicula ſugentis*, which (x) *Plutarch* deſcribeth in this manner: That the offender ſhould be incloſed between two boates, as in a *prison*, or, as his phraſe is (*quasi in vagina*) as in a *ſheath*: and, to preſerve life in him, *milk and honey tempered together* was forcibly put into his mouth, whether he would or no. And hence, from this *sucking in of milk and honey*, this puniſhment hath been termed *Navicula ſugentis*. But the (2) *Hebrews* ſay, that *Tſinock* was nothing elſe but *manacles, or cords*, wherewith *prisoners hands* were tyed. I leave it indifferent to the *Reader* to follow which interpretation he pleaſe.



THE
SIXTH BOOK
OF
MISCELLANEOUS RITES.

CHAP. I.

Of Circumcision.

THeir *Sacraments* were two. First, the *Passover* of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of *Gods* Covenant made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen.* 17. and a *seal* by the *Apostle*, *Rom.* 4. 11; Yea, it is called a *sign* and a *seal*, by a (a) *Doctor* of the *Jews*, more ancient than their *Talmud*.

a Zobar Gen.

It was used (though not as a *Sacrament*) by many other Nations: (b) by the inhabitants of *Colchis*, the *Æthiopians*, the *Tragloditæ*, and the *Egyptians*.

17.

b Alex. ab Alex lib 2. cap.

In a figurative sense, alluding unto this *Sacramental Rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four

25. Herodo. l. 2. Diodor. Sicul.

l. 2. c. 1, 2. l. 4. c. 3.

mention'd

ned. 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the ears.* We are to consider it in its proper acception, and here to observe: First, the *time when* it was administred. Secondly, the *manner how.* Thirdly, the *penalty in case it was omitted.*

The *time* was the *eighth day*; yea, the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised the Child*; whence rose that saying among them, *Circumcisio pellit Sabbathum* *Circumcision driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumcision*. And with this accordeth that of our Saviour, *Ye on the Sabbath day circumcise a man*, *John 7. 22.* The Jews superstitiously conceiving that each creatures perfection depended upon the sanctification of one *Sabbath day* at least, say that *God* did therefore enjoin the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were first to shew, that *God* in the matter of Salvation, neither was, nor is *simply tyed to Sacraments*; for then there had been no less cruelty in *forbidding Circumcision until the eighth day*, than there was love in *permitting it upon the eighth*. Secondly, because in this time of the *Mosaical Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the first *seven daies* after their birth, *Levit. 22. 27. It. 12. 2, 3.* Notwithstanding, *God* thought it not convenient to defer it longer than eight daies, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumcision was administred, I find thus recorded : Some of those that were present (c) held a vessel full of dust, into which they did cast the foreskin being cut off. Again, they prepared in the room, a certain (d) void chair for Elias : which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture they would say (e) *Veniet Elias, & omnia enodabit*; We know that Elias will come, and he will tell us all things : But chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily coming they did, and do daily expect. These ceremonies are meerly Jewish, practised by the latter Jews, but utterly unknown in our Saviour Christ his time, and, as it appeareth by the Samaritan woman her speech, that proverbial saying applyed now to *Elias*, was of old applyed to Christ, John 4. 25. Thirdly, he which supplied the place of the Witness, or as we phrase it, of the Godfather, (f) held the Child in his arms whiles it was Circumcised : this Godfather they called *Baal Berith*, and *Sandack* ; that is, the Master of the Covenant. *Uriah the Priest*, and *Zachariah* the son of *Jeberechia*, are (g) thought to have been Godfathers at the Circumcision of *Ma-ber-shalal-haz-baz*, Esay 8. 2. and from them the custom of having Godfathers in Baptisme, to have taken its original. Fourthly, the Parents named the Child, and in *Zacharies* time, it seemeth that in the naming of the Infant, they had respect to some name of his Ancestors. They said unto her, there is none of thy kindred that is named with this name, Luk. 1. 61. Other Nations had their set daies also after the birth, for the naming of their Children. (h) The Romans gave names to their male-children on the ninth day, to the female

c Paul, Bag.
Deut. 10.
d Christoph.
Cast in Malac.
e. 3.

e Macerus in
ab eula'uris.

הקרי

נוהגין
לקרוא
סנדק
שחזוק
בן חכדו
לסולו
סנדק
והלועים
קודין לו
בעד
בית.

Elias Th. 16. in
סנדק
g Jun. & Trem.
Es 2.

h Plutarch
prob. 101. Ma-
crob. Sat. l. 1.
c 16.

female on the eighth. The (i) *Athenians* gave names on the tenth. (k) Others on the seventh. These (l) daies *Tertullian* calleth *Nominalia*. The *Grecians* besides the tenth day on which they named the Child, they observed also the *fifth*, (m) on which day the Midwives took the Child, and ran about a fire made for that purpose, using that Ceremony as a purification of themselves and the Child: on this day the Neighbours also sent in *gifts*, or *small tokens*, *Munera natalitia* (n) from which custom that amongst *Christians*, of the *Godfathers* sending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Child had been circumcised, the Father said: (o) *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this Child to enter into the Covenant of Abraham*. After this, the whole Church or company present replied in this manner, (p) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works*.

The penalty for the omission of *Circumcision* running in this form: *That soul shall be cut off from his people*, *Gen. 17. 14*. I understand the penalty to be pronounced against such an omission, which proceeded either from *contempt* or *wilful neglect*. In this case the question is, what is meant by this phrase, *His soul shall be cut off from the people*. Secondly, *who ought thus to be punished*? whether the child, or the parents, and such who supply the place of parents? For the first, besides *Gods* secret action in punishing such Delinquents, methinks there is a rule of direction for the Church, how to proceed against such in her Discipline: If any understand here, by *cutting off* such

i Cael. Rhodig.
l. 22. cap. 12.
k Arist. hist. a.
nim. lib. 7. c. 12.
l Tertul de I.
dol. cap. 16.
m Scholiast. A.
ristoph. in Eusi-
strat. p. 885. It.
Suidas in
ἀμύρτις ἑσμε
n Stukins de
conviv. l. 1. c. 16.
נָדוֹן אֲחֵיהֶם
יְהוָה
אֲלֵהֶם מִלֵּךְ
הָעוֹלָם
קִדְשָׁנוּ
נִמְצָונוּ
לְחַבְּנוֹנוּ
בְּבוֹתוֹ
רַשׁ אֲבֹתֵנוּ
אֲבֵינוּ

Moses Kotsen.
intrat. Cir-
cumcis. fol. 115.
בְּשֵׁם יְהוָה
שֶׁהֵנִסְחָנוּ
לְבָרֵי חֲכָמָה
נִבְנִינוּ
לְחַבְּנוֹנוּ
וְלִמְעֵשִׂים
טוֹבוֹת

Moses Kotsen.
ibid.

such a mans soul from his people, the sentence of *excommunication*, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an offender, in which sense the phrase is taken, *Exod.* 31. 14. *Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people.* And it is very remarkable, that when *Moses* his child was *uncircumcised*, the Lord sought to kill *Moses*: which as it intimated the punishment of this fault to be a *bodily death* so it clearly evinceth, that not the child till he cometh to years of discretion, but the parents were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (q) *If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, and he circumciseth not himself, lo he breaketh the Commandment.*

q *Moses Kots.*
trach. circumc.
fol. 114. col. 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of *Circumcision*, to blot out that character and become *uncircumcised*? for thus some *Jews*, for fear of *Antiochus*, made themselves *uncircumcised*, 1 *Macc.* 1. 16. Others for shame, after they were gained to the knowledge of *Christ*, and to entertainment of the *Christian faith*, *uncircumcised themselves*, 1 *Cor.* 7. 18. (r) The answer is, that this was done by drawing up the foreskin with a Chirargion his instrument; and unto this the *Apostle* in the fore quoted place alludeth, *μη ἀναιδέως, Ne attrahat præputium.* This wicked invention is ascribed unto *Esau*, as the first Author and practiser thereof.

r *Epiphanius.*
de mens. Co.
pro d. 1. 15. Tr.
Celsus l. 7. c. 25.

CHAP. II.

of their first fruits and their firstlings, or first-born.

THe use and end of their first-fruits, was that the after-fruits might be consecrated in them. To this purpose they were enjoined to offer the first fruits of their trees, which served for food, Levit. 19. 23. 24. In which this order was observed: the three first years after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to eat them, sell them, or make any benefit of them: on the fourth year, they were accounted holy, that is, either (a) they were given to the Priests, Num. 18. 12, 13. or the owners did eat them before the Lord at Jerusalem, as they did their second tithe: and this (b) latter is the common opinion of the Hebrews. After the fourth year, they returned to the use of the owner: we may call these *πρωτογενήματα*, simply the first-fruits.

Secondly, they were enjoined to pay yearly the first-fruits of every years increase, and these we may call, *ἀπαρχάς*, and of them there were many sorts, First, first-fruits in the sheaf, Lev. 23. 10 Secondly, first-fruits in two wave-loaves, Levit. 23. 17. These two bounded their harvest, that in the sheaf was offered in the beginning of harvest, upon the fifteenth of Nisan, the other of the loaves at the end, upon their Pentecost: and Levit. 23. they are both called תְּנוּפֹת The-nuphoth, that is, shake-offerings. Thirdly, there was a first of the dough, Num. 15. 20. namely, a (c) four and twentieth part thereof, given unto the Priests: which kind,

• זחנה
אכלנו

Sacerdos ea
comedebat.

Aben Ezra in
hunc locum.

b Talmud Bab
in Magnascher
j. ent cap. 1.

הך סך

עשרות

וארבעה

Ozziel Numb

15, 20:

kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 10. 37. Unto this *St. Paul* hath reference, *Rom.* 11. 16. *If the first fruits be holy, the lump is holy.* Fourthly, they were to pay unto the *Priests* the *first-fruits of the threshing floor*, *Numb.* 15. 20. These two last are called תרומות *Therumoth*, that is, *heave offerings*: this the *heave offering of the threshing floor*; the other the *heave offering of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no others but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Tenuphoth*, and *Therumoth*: both signify *shake-offerings*, *heave-offerings*, or *wave offerings*, but with this difference; (d) the *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to signify, that *God* was *Lord* both of *Heaven* and *Earth*. The *Tenuphoth* was by a *waving of agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing floor* were, the *Rabbies*, and the others following them, distinguish them into *two sorts*: the first of these, was *first fruits of seven things only*: 1 *Wheat*. 2 *Barley*. 3 *Grapes*. 4 *Figs*. 5 *Pomgranates*. 6 *Olives*. 7 *Dates*. For all which the *Promised Land* is commended, *Dent.* 8. 8. (e) These the *Talmudists* term בכורים *Biccurim*; and when they treat of *first-fruits* they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the *Law* comman-

d P. Fagius in
Pentate.

e R. Solom.
Dent. 26. 2. It.
Moses Kotsenf.
fol. 201. Col. 4.

ded to bring up unto the Sanctuary, at the Feast of Pentecost, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the two wave-loaves, Lev. 23. 17.

The second was paid of Corn, Wine, Oyl, and the Fleece, Deut. 18. 4. Numb. 18. 12. yea, of all things else that the earth brought forth of mans food. Thus their Doctors are to be understood, where thy say,

¶ Moses Tapt.
in Jud. part. 3.
trab. de Theru
meth. cap. 2.

(f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ & decimis.* This they call, תרומה Theruma, an heave-offering: the Greek renders it, ἀσμεσις, A separation, because this was a consecration, or setting apart of the Lords portion. In allusion unto this, I take S. Paul to have termed himself ἀσμεσις ἐν εὐαγγελίῳ, separated unto the Gospel, Rom. 1. 1. ἀσμεσὶν Ἀαρὼν, Aaron shall separate the Levites, so the Greek renders it; but the Original is, Aaron shall wave the Levites, Numb. 8. 11. Again, ἀσμεσάμην Separate me Barnabas and Saul, Acts 13. 2. Drusius delivereth another reason, as hath been said in the Chapter of the Pharisees. But to proceed: the Hebrews called this second payment, not only Theruma, simple, but sometimes (g) Theruma gedola, the great heave offering, in comparison of that Tithe which the Levites payed unto the Priests: for that was termed Theruma magna sber, the heave offering of the Tithe, Numb. 18. 26. which though it were one of ten, in respect of that portion which the Levites received; yet it was but one of an hundred, in respect of the Husbandmans stock, who payed the Levites: and thus it was a great deal less than the great heave offering, as will presently appear. This (the Hebrews say) the owners were not bound to bring up to Jerusalem.

The Law prescribed no set quantity to be paid, either

ther in the *Biccurim* or in the *Theruma*, but, by tradition, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the *heave-offering of the floor*, formerly mentioned out of *Num.* 15. 20. My reasons are these: 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for their *Biccurim*, they say, they paid, 1. *Wheat*. 2. *Barley*: In their *Theruma*, they say, they paid *Corn*; as if under *Corn*; *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim* in the *Ear*, while the harvest was yet standing and their *Theruma* in *Wheat* and *Barley* ready *threshed* and *winnowed*. My reasons why it cannot be so, are these: 1. Because then they should pay *twice a sixtieth part* in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, *Levit.* 23. 10. Whereas their *Biccurim*, or *first fruits*, were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floor*, at least a *sixtieth part* was prescribed: it is grounded upon that of the Prophet *Ezek.* This is the oblation
that

that ye shall offer, the sixth part of an Ephah out of an Homer, Ezek. 45. 13. that is, the sixtieth part of the whole, because an Homer containeth ten Ephabs. Hence they took that distinction of these offerings. (g) Some they say, gave the fortieth part of their increase: this, because it was the greatest quantity given in this kind of oblations, they termed (h) *Theruma oculi boni*, The oblation of a fair eye: others (though they were not so liberal as the former, yet they might not be reputed niggardly) gave a fiftieth part, and this they termed (i) *Theruma mediana*, The oblation of a middle eye: others, whom they reputed sordid, gave just a sixtieth part, less then which they could not give, this they termed (k) *Theruma oculi mali*, The oblation of an evil eye: so that the payment of these was bounded by the tradition of the Elders, between the sixtieth and the fortieth part: but the (l) Pharisees that they might be holy above others, made their bounds the fiftieth and the thirtieth part: so that he was reputed sordid with them that paid the fiftieth part: and none liberal except he paid the thirtieth. the manner how these first-fruits termed *Biccurim* were paid, is at large set down, Deut. 26. But in time of the Prophets other Ceremonies seem to have been received, of which the Hebrew Doctors say thus: (m) When they carried up their first-fruits, all the Cities that were in a county gathered together to the chief City of the county to the end that they might not go up alone: for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and

an

g Solon. Tarchi.
Deut. 18. 4.
Item Hieron. in
Ezek 45. fol.
260.

תרומה
עין יפה
Theruma
gnaiin iophai
תרומה
בינונית
Theruma beno-
nith.
רוסה
עין רעה
Theruma
gnajin ragna,
1 Epiphani. contr.
Pharis. pag. 11.

m Maimon in
Bâ. curim. cap.
4. sect. 16.

an Olive Garland on his head, to signify the first fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, untill they came near to Jerusalem and all the way as they went, they sung, I rejoyced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemn Assemblies the Prophet hath reference, saying, Ye shall have a song as in a night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay 30.29.

The firstlings, or first born of man and beast, the Lord challenged as his own, Exod. 13. The ground of this Law was, because God smote all the first-born in Egypt from man to beast, but spared the Israelites; for a perpetual memory of which benefit, he commanded them to sanctifie all their first-born males unto him. Now the first born men, and unclean beasts, were redeemed for five silver shekels of the sanctuary, paid unto the Priests for each of them, Numb. 18. 15, 16. Unto this S. Peter alludeth, saying, We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18. The firstlings of a clean beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the Priests.

Observe how God would be honoured by the firstlings of men and cattel; by the first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves: All which teach us to consecrate the first and prime of our years unto the Lord.

CHAP. III.

Of Tithes.

WE are here to enquire : First, *what things* in general were titheable : Secondly how many *kind of Tithes* there were : Thirdly, the *time* when each sort of *tithes* began to be *titheable*.

a Vid. Sixtin.
Amama de de-
cimis.

First, their yearly encrease was either *Cattel, fruits of the trees, or fruits of the land* : of (a) *all these* they payed *tithes*, even to mint, anise, and cumine, *These things they ought not to leave undone* *Mt. 23. 23.*

מִשְׁכָּן
דָּשָׁן

c Decima pri-
mae necessario
aut à colonis ip-
so aut ejus vi-
cario Hieroso-
lymas depor-
tanda erant.
Sixtin, Amama
de decimis.
מִשְׁכָּן דָּשָׁן
הַמִּשְׁכָּן

Secondly, the *sorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were two, payd in this manner : When the Harvest had been ended, and all gathered, then the Husbandman laid aside his *great Theruma*, otherwise called the *first-fruits of his threshing floor*, of which it hath been spoken in the *Chapter of the first fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (b) *Magnascher rischan, the first tithe, Tob. 1. 7.* This was always paid in kind, and as it seemeth to me, it was not brought up to *Jerusalem* by the husbandman, (c) others think otherwise) but payed unto the *Levites* in the several Cities of tillage, *Neh. 10. 37.* out of this *first tithe* the *Levites* paid a *tenth portion* unto the *Priests*; this they termed (d) *Magnascher min hammag-nascher, the tithe of the Tithes, Neh. 10. 38.* and *Decima sanctitatum, the tithe of holy things. 2 Chron. 31. 6.* this the *Levites* brought up to the house of God, *Neh. 10. 38.* When the *Levites* had paid this tenth portion unto the *Priests*, then the *Levites* and their Families might

might eat the remainder of the first tithe in any place, even out of *Jerusalem*, Num. 18. 31.

This first tithe being paid, the Husbandman paid out of that which remained a second tithe; this the Husbandman might pay in kind if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; so that what in kind was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kind of Love-feast therewith, unto which he invited the *Priests* and *Levites*, only every third year he carried it not to *Jerusalem*, but spent it at home within his own gates, upon the *Levites, the fatherless, the widows, & the poor*, Deut.

14. 18. (a) They reckoned their third year from the *Sabbatical year*, on which the Land rested: so that the first and second Tithe was payed by the Husbandman; the *first, second, fourth and fifth years* after the *Sabbatical year*: but upon the third and sixth years only, the first Tithe was paid to the *Levites*, and the second was spent at home. Hence in respect of the *kind*, this is called (b) *Magnasber scheni*, the second tithe, Tobit. 1. 7. in respect it was paid to the poor every third year: it is called (c) *Magnasber gnani*, *Μαγνὰς βερ γνάνω*, the poor mans tithe, and (d) *Magnasber schelisch*, the third tithe, Tob. 1. 1. On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the Court of the Temple, Deut. 14. 26. and by the third tithe we are to understand the *poor mans tithe on the third year*, which year is termed a *year of tithes*, Deut. 26. 12.

They likewise tithed their cattel. Of their bullocks, & their sheep, and all that passed under the rod, the tenth

was holy to the Lord, Lev. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattel are *titheable* which live under the *custody* of a *keeper*, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattel. The *Hebrews* more probably understand hereby, the manner of their *decimation* or *tithing* their cattel,

d Solomon Jar.
chi, Lev 27. 32
& Maimon. de
primogen. c. 7.
Sect. 1. 5.

which was as followeth. (d) He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his lambs and all his bullocks into a fold to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying this is for tithe. At this day the Jews, though they are not in their own Country, neither have any Levitical Priesthood, yet those who will be reputed religious among them, do distribute in lieu of tithes, the tenth of their increase unto the poor, being perswaded that God doth bless their estates the more: for their usual Proverb is, (e) *Thegnasber, bischebil sche thegnasber*; that is, *Pay tithes, that thou mayst be rich*.

תעשר
בשנתי
שחטת
Talmud. יראם.
de novo anno
ad initium,
Ruxi. Synag.
Jud. c. 12.
2 Moses Kolsen.
in precept. af-
firm. 136.

The time of the year from which thy reckoned tithes, was different. For (f) *beasts* they counted the year from *Elul* to *Elul*, that is, from *August* to *August*, (g) for *grain, pulse, and herbs*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruit of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this Synopsis following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithings is set down.

The

The Hus- bandman had growing	6000	Bushels in own year.
	100	Bushels was the least that could be paid by the Husbandman to the <i>Priests</i> for the first-fruits of the threshing floor.
	5900	Bushels remained to the Husbandman, out of which he paid two Tythes.
	590	Bushels were the first Tithe to the <i>Levites</i> .
	59	Bushels the <i>Levites</i> paid the <i>Priests</i> , which was called the <i>Tithe of the Tithes</i> .
	5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
	531	Bushels were the second Tithe.
	4779	Bushels remained to the Husbandman as his own, all being paid.
		Bushels are the sume of both Tithes joyned together, which is above a sixth part of the whole, namely <i>nineteen</i> out of an hundred.
	1121	

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reign, Tithes began generally to be neglected, insomuch that then *Overseers* were appointed to look to the true payment thereof, *2 Chr. 31. 13.* Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the people, about one

h. Moses Kotsen.
jul. 199. col. 3.

i. Moses Kotsen.
ibid.

hundred thirty years before our *Saviour's Incarnation*, corruption so prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed either their first, second, or *poor man's tithe*, only they paid the *great heave-offering* justly. For this reason (saith (h) *Moses Kotsensis*) in the daies of John the Priest, who succeeded Simeon the just, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful *Overseers* should be appointed for the *Tithes*. At this time many things became questionable, whether they were tithable or no; whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*) (i) though they paid neither first, nor *poor man's tithe*, yet they paid a second *tithe*, and a *small heave offering*; namely, אחד סמא one part of an hundred: *Mint, Anise and Cummin*, seemeth to have been of these *doubtful things*; in which, though the decree of their *Sanhedrim* required but one in the hundred, yet the *Pharisees* would pay a just tenth, *Mat. 23. 23*, and hence it is that they boasted, *They gave tithes of all that they possessed*, *Luk. 18. 12*. In which they outstripped the other *Jews*, who in these payments took the liberty granted them by the *Sanhedrim*.

CHAP. IV.

Of their Marriages.

IN this Chapter of their *Marriages*, we are to consider: First, the *distinction of their wives*. Secondly, the *manner of their betrothings*. Thirdly, the *rites and ceremonies of their marriage*. Lastly, the *form of their divorce*. The *Patriarchs* in the *Old Testament* had many,

many of them, *two sorts of wives*: both of them were reputed lawful, and true wives. and therefore the children of both were accounted *legitimate*. The Hebrews commonly call the one נשי Nafchim; *Primary-wives*, married with nuptial ceremonies and rites requisite. Some derive the word from נשח Nischa, *Oblitus fuit, quasi Oblivioso dicta*, because for the most part, *womens memory is not so strong as mens*: but they think not amiss, who say that women are so called from *oblivion*, or *forgetfulness*, because the Fathers family is forgotten, and in a manner *extinct in their daughters when they are married*. Hence proceeds that

common saying of the Hebrews, (a) *Familia matris non vocatur familia*: and for the contrary reason, a male child is called זכר Zacar, from his memory, because the memory of the Father is preserved in the (b) Son, according to that speech of Absalom, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

נחפשו

נחפשו

נחפשו

נחפשו

Aben Ezra.

Numt. 1. 2.

b Eandem pro-

lis mascula

rationem habi-

tam apud

Gracos testa-

tur Euripides.

Στύλοι γὰρ

οικῶν πάντες

ἀφίστανται.

נחפשו

Vxor secunda-

ria vocem com-

positam esse ai-

unt ex נחפשו

Dividere, &c

נחפשו וזכר.

quasi uxor di-

visa &c dimi-

dit.

The other sort of wives they call (c) *Pillagshin*, *secondary wives*, or *half wives*; the English translates them *Concubines*, and that not unfitly, for sometimes the Hebrew word it self denoteth an *infamous Strumpet*, or *common Harlot*.

The differences between these *Concubines*, and the chief or *primary wives*, are many. 1. A disparity in their authority, or household government: the *Wife* was a *Mistress*, the *Concubine* as an *hand-maid* or *servant*. She had only זכותה, a true and lawful right unto the marriage bed as the chief wife had; otherwise she was in all respects inferior. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the betrothing was different: the chief wife at her espousals received from her Husband certain *Gifts* and *Tokens*, as pledges and ceremonies of the contract. Thus *Abra-*

hams.

hams Steward (who is probably thought to be *Eliczer*, of whom we read *Gen. 15. 2.*) gave in *Isaacs* name unto *Rebecca*, jewels of silver, and jewels of gold, and raiment, *Gen. 24. 53.* This custome was in use also among

ἡ δὲ τῶν ἑλλήνων
ἐξ ἑλλήνων φίλων
ἀνδρῶν ἀ-
γάθων. *Hom.*
Iliad. 9. vid.
etiam Suid. in
Ἑδνα.
c. *D. Kimchi.*
a *Sam. 5. 13.*

the *Grecians*, who calleth these gifts (d) *ἑδνα.* (e) Moreover the chief wife likewise received from her husband a bill of writing, or matrimonial letters, whereas the Concubine received neither such gifts, nor such letters. Thirdly, only the children of the chief wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies: *Abraham* gave all his goods to *Isaac*, but unto the sons of the Concubines which *Abraham* had, *Abraham* gave gifts, *Gen. 25. 5, 6.* And here, by the way we may take notice, that the first-born by right of primogeniture, received a double portion of his fathers goods, the father shall give him a double portion of all that he hath for he is the first of his strength, *Deut. 21. 17.* Unto this custome the Prophet *Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be double upon him, *2 King. 2. 9.* that is that he might have a double portion of his spirit, in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore prayeth for the right of primogeniture: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit than rested upon his Master, but that he desired to excel the other remaining Prophets, unto whom afterward he became a father. The (f) *Hebr.* phrase is in both places the same. Secondly, in their betrothing we are to consider, 1. The distance of time between the espousals, and the confirmation of their marriage, which some have conceited to have been a full year, at least ten months; and this they observe from *Rebecca*, her brother and mothers answer

ἡ δὲ τῶν ἑλλήνων
ἐξ ἑλλήνων φίλων
ἀνδρῶν ἀ-
γάθων. *Hom.*
Iliad. 9. vid.
etiam Suid. in
Ἑδνα.
c. *D. Kimchi.*
a *Sam. 5. 13.*

answer unto *Abraham's* servant, desiring that the Maid might not depart presently, but remain after the *Espousals* at least ten dayes, *Gen. 24. 55.* Which Text they interpret (g) *ten months*, understanding thereby that which elsewhere is phrased (h) *an year of dayes*, *Gen. 41. 1.* But if we should yield this interpretation (although our *English* at least *ten dayes* is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the *Espousals* and the marriage, but rather it implieth the tender affection of the mother towards her daughter, as being loath so suddenly to part with her: Notwithstanding, it is not unlikely that there was a competent distance of time between the first affiancing, and the confirmation of the marriage, though not prescribed, or limited to any set number of dayes, weeks, or months. The second thing considerable in their betrothings, is to enquire the manner of their contracting, which might be done in *Israel* three ways. First (i) By a piece of money. Secondly, By writing. Thirdly, By copulation, and all these in the presence of witnesses. By a piece of money, though it were but a farthing, or the worth thereof, at which time the man used this, or the like form of words: (k) *Lo thou art betrothed unto me*: and he gave her the mony before witnesses. By bill, and then he wrote the like form of words; *Be thou betrothed unto me*, which he gave her before witnesses; and it was written with her name in it, else it was no betrothing. By copulation, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the

name

name of *betrothing*, or if it were by themselves, without the fore-acquainting of *Witnesses*, it was no *betrothing*: however he might not lye with her the second time, before the marriage was accomplished. And though the *betrothing* might be any of these three ways, yet usually it was by a piece of money; and if they would, they might do it by *writing*, but *betrothing* by copulation was forbidden by the wise men of *Israel*, and who so did it was chastised with rods: howbeit the *betrothing* stood in force. These solemnities in *betrothing* were performed by the man and woman under a Tent or Canopy made for the purpose, called in their language (1) *Chuppa*, a *Tabernacle* or *Tent*: to this the Psalmist alludeth, *Psal* 19. 4, 5. *In them hath he set a Tabernacle for the Sun which as a Bridegroom coming out of his Chamber, rejoyceth as a strong man to run a Race.*

Thirdly. the rites and ceremonies of their marriage were performed in the assembly of ten men at least, with blessings and thanksgivings unto God, whence the house it self was called (m) *Beth hillula*, the *House of praise* and their marriage song (n) *Hillulim*, *praises*. The *Bridegrooms intimate friends* which accompanied him & sung this *Epithalamium* or *marriage song*, were termed *בני חמור*, *children of the Bride-chamber*, *Mat.* 9. 15. Such I conceive those *thirty companions* to have been which *Sampson* associated to himself, *Judg.* 14. 11. The form of this phrase or blessing is at large described by *Genebrard*, and the sum thereof is this: The chief of these companions taketh a cup, and bleseth it saying *Blessed art thou O Lord our God, the King of the world, w^{ch} createst the fruit of the vine*: afterward then he saith, *blessed be the Lord our God the King of the world, who hath created man after his own Image, according to*
the

חופה
Elas Tisbit.

בית
הלולא
הלולים

the image of his own likeness, & hath thereby prepared unto himself an everlasting building, blessed be thou, O Lord, who hast created him. Then followeth again, Blessed art thou, O Lord our God, who hast created joy and gladness, the Bridegroom and the Bride, charity and brotherly love, rejoicing and pleasure peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, and the streets of Jerusalem the voice of joy & gladness, the voice of the bridegroom & the Bride: the voice of exultation in the bride-chamber is sweeter than any feast: and children sweeter than the sweetness of a song: and this being ended, he drinketh to the married couple.

This custome of praising God at such times was not needless or superfluous, for the fruit of the womb was expected as a special blessing from God, and so acknowledged by them in that saying, that four keys were in the hand of him who was the Lord of the whole world, which were committed neither to Angel nor Seraphim: namely (o) *Clavis pluviæ, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis.* ספתח סמרא ספתח סדנס ספתח סדרא ספתח סקרא
Concerning the key of Rain, thus speaketh the Scripture, the Lord will open to thee his good treasure, Duert. 28. Concerning the key of food, thou openest thy hands, Psal. 145. Concerning the key of the grave, when I shall open your sepulchres, Ezek 37. Concerning the key of barrenness, God remembered Rachel and opened her womb, Gen. 30. Whereby it is intimated, that these four things God hath reserved in his own hand and custody: namely, Rain, food, the raising of our bodies and the procreation of children.

The time of their marriage feast appeareth clearly to have been usually (p) seven daies. Sampson continued his feast seven daies, Judg. 14. 10, 11. And of this seven daies feast, (q) Divines do understand that speech of

pVid. Thisbit, in 11.
qAugustin quest super Genes. 22.

Laban *unto Jacob*, concerning *Leah*, fulfill her wish; and we will also give thee this, *Gen. 29. 27.* in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present marriage, by fulfilling the usual days of her marriage feast. From this custom, together with the practise of *Joseph*, mourning seven dayes for his father, *Gen. 50. 10.* arose that usual proverb among the Jews, *Septem ad convivium, Septem ad luctum.* The chief governor of the feast was called (r) *Baal mischto*; which name is fitly expressed by being called the (s) *ruler of the feast*, *Job. 2. 9.* The modern Jews in *Italy*, when they invite any to a marriage feast, use this form of words *Such a one, or such a one entreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he which is invited replieth, (t) *Mazal tob* which some interpret to be the wishing of good luck in general, but I rather think, that hereby was wished to the married parties, a special blessing in the procreation of children: whence the wedding ring, given unto the Brid-wife, had (u) this inscription or posse *Mazal tob*; and the Hebrews call the Planet *Jupiter, Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal*, signifieth any other Planet or Star in the Heaven, according to that Hebrew Proverb, (x) *There is no herb in the earth, that hath not a Mazal or Star in the Firmament answering it, and striking it, saying grow.* Now *tob* signifieth good; so that the phrase soundeth as much as, *be it done in a good hour, or under a good Planet.*

At the time of the marriage also, the man gave his wife a dowery bill, which the scrivener wrote, and the Bride-groom paid for; whereby he endowed his spouse, if she were a *Virgin*, with 200 *Deniers*, (that is fifty.

בעל
משתה

f *Arxetei-*
אלוה.

יד פ"ב
i *Stubius de con-*
utv. l. 2. c. 3.

ii *Munster*
Gen. 30.

x *Non est tibi*
ulla herba in-
ferius cui non
sit Mazal in-
firmamento, &
ferit ipsam
to Mazal,
& dicit ei,
Cresce.

fifty shekels) and if she had been married before with an hundred *Deniers*, that is twenty five shekels and this was called the *root* or *principal* of the *dowry*: the *dowry* might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, not by a *Scrivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bill there was a giving of the woman unto her husband. The form of words there used is, *Behold, take her after the law of Moses, Tobit, 7. 14.* A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus: (y) Upon the sixth day of the week, the fourth of the month *Sivan*, in the year five thousand two hundred fifty four of the creation of the world, according to the computation which we use here at *Massilia*, a City which is situate near the Seashore, the Bridegroom *Rabbi Moses*, the son of *Rabbi Jehuda*, said unto the Bridewife *Clarona*, the daughter of *Rabbi David*, the son of *Rabbi Moses*, a Citizen of *Lisbon*: Be unto me a wife according to the law of *Moses* and *Israel*; and I according to the word of *God*, will worship, honour, maintain, and govern thee according to the manner of the husbands among the Jews, which do worship, honour, maintain, and govern their wives faithfully, I also do bestow upon thee the dowry of thy *Virginity*, 200 *Deniers* in silver, which belong unto thee by the law: and moreover, thy food, thy apparel, and sufficient necessities; as likewise the knowledge of thee, according to the custom of all the earth. Thus *Clarona* the *Virgin* rested and became a wife to *Rabbi Moses* the son of *Jehuda*, the *Bridegroom*.

y Talmud. Bab.
vid. Buxtorf.
Grammatic.
Chlad p. 38. 9.

After the marriage was finished, then the wife might challenge from her Husband three things as

debt. 1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from *Exod. 21. 10.* where it is said, If he take him another wife, her food, her raiment, and her duty of marriage shall be not diminish. And unto this the *Apostle* alludeth, calling it *Due benevolence*, 1 *Cor. 7. 3.*

The Wife, when she was first presented unto her Husband, covered her Head with a *veil*, in token of *subjection*. *Rebecca* took a *veil*, and covered her self, (*Gen. 24. 65.*) and for this cause (namely in sign of *subjection*) ought the woman to have power on her head, 1 *Cor. 11. 10.* where by *Power* the *Apostle* understandeth a *veil*. Do any ask the question, why he should denote this *veil* by the name of *power*, especially seeing it was in token of *subjection*? The *Apostle* being an *Hebrew* of the *Hebrews*, might have respect to the *Hebrew* word (כ) *Radid*, signifying a *veil*, which cometh from the root *Radad*, to bear rule and authority, and so might use the *Greek* word, signifying (a) *power* in the same sense as the *Hebrews* did. And, in truth, what was this *subjection* to the husband but a kind of *power* and *protection* derived unto the *Wife*, in comparison of her former state, being a *Virgin* and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her tryal with her (b) *head uncovered*, *Numb. 5. 18.* intimating thereby, that if she could not then clear her self, she was from thence forward deprived of all *power*, which heretofore she enjoyed by the means of her Husband.

After the marriage was finished, sometimes there was permitted a *Bill of Divorce*: this the *Hebrews* called (c) *Sepher Kerithuth*, a *Bill of cutting off* because the woman is by this means cut off from her husband's family. (d) *Ten things* were thought requisite as the root

and

כסא
K'elamen mulieris, d verbo
כסא Subject
a Eguale.

כסא
Sinie Radid,
כסא
Sic ego interpretor verba
Maimon. in So-
ta. c. 3. f. 11. 5.

כסא
Grace βιβλ.
ov Σωσασιν,
d M imm. de
divort. c. 1. f. 11.

and foundation of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to divorce her, and put her away, out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the Husband or his deputy that delivereth it unto her. The form or

copy of this bill of divorcement was as followeth, (e)^c *Hæc forma*
 Upon such a day of the week, such and such of the month *reperitur apud*
 N. such or such an year of the Creation of the world, ac- *Mosem Kosen-*
 cording to the computation which we use here in this *tem. fol. 133.*
 City N. situate near the River N. that I of the Country *Aliud exem-*
 N. the son of Rabbi N. of the Country N. But now I *plar ibidem*
 dwelling in such or such a place, near such or such a *habetur. It. in*
 river, have desired of my own free will, without any co- *Mose Egyptio. 1*
 action, and have divorced dismissed, and cast out thee, *part. 2. fol. 59.*
 thee I say, thee my wife N. of the country N. the daughter *unde desumpta*
 of Rabbi N. dwelling in such or such a country, and dwel- *est hæc testiam-*
 ling now in such or such a place, situate near such or *scriptio*
 such a river, which hast been my wife heretofore, but now *quam opposui-*
 I do divorce thee, dismiss thee, and cast thee out, that *mus.*
 thou mayst be free, and have the rule of thy self, and to
 depart, and to marry with any other man whom thou
 wilt, and let no man be refused by thee for me. from this
 day forward for ever. Thus be thou lawful for any man,
 and this shall be to thee from me, a bill of separation, a
 bill of divorce, and a letter of dismissal, according to
 the law of Moses

and Israel.

N. the son of N. witness.

N. the son of N. witness.

This

f Solomon Far-
cho. Hof. c. 1. 10.
g Maimon. de
divort. cap. 11.
f. 11. 12.

This bill was written by a (f) *Scrivener*, or publick
Notary. And (g) furthermore, a woman being divorced,
or otherwise a widow, it was not lawful for her to
marry again, till she had tarried ninety days, besides
the day of her divorce, or of her husbands death, and her
last sponsals: to the end it might be known, whether she
were with child or no, & that there might be proof, whe-
ther it were the seed of her first husband, or of her second.

It was a common custome among the Romans, a-
bout the time of our Saviours birth, even for the wo-
men to divorce their Husbands, and to marry again at
their pleasure. Of this, Heathen Authors speak:

—*Sic sunt octo mariti,*

Quinque per autumnos.

Juvenal. Satyr 6. verse 230.

Et nubit decimo jam Thelesina viro.

Martial. lib. 8.

h Senec. 3. de
Benef. 16.
i Plutarch. in
Aksibiade:

(h) *Non consulum, sed maritorum numero annos suos
computant, &c.* The bill tendred by the woman, was
termed (i) *ῥεσπυαλα* *ῤαα* Jews, letters of forsaking; not
letters of cutting off, or putting away. This same pra-
ctise was in use also among the Hebrews. Hence is that
saying of our Saviour: *If a woman shall put away her
husband, and be married to another, &c.* Mark 10. 12.
Now although, at that time, humane laws forbad not
marriages renewed with others upon such a divorce, yet
Gods law condemned both such divorces, & such mar-
riages, and, before God, persons marrying after such di-
vorcements were reputed digamites, that is, to have
two husbands, or two wives. For this reason, a Minister
above others is commanded to be *μὴς γυναικας αὐτῆς*;
The husband of one wife, 1 Tim. 3. 2. And the woman
she is commanded to be *ἑνὸς ἀνδρὸς γυνῆ*, The wife of
one husband, 1 Tim. 5. 9. In which text, second marriages
(in

(in case of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phrase.

Unico gaudens mulier marito.

Horat. Carmin. 3. 14.

Note in the last place, that among the Jews the Bride-woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes *less*; it was called by the (k) *Rabbins* נדוניא *Nedunia*: *Raguel gave with his daughter Sarah half his goods, servants and cattel, and money, Tob. 10. 10.* *k Elias Thisbit It. Solom. Jarchi. Gen. 31. 15.*

CHAP. V.

Of their Burials.

AT the time of a mans death, before his Burial, many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes, Genes. 46. 4.* This was likewise practised both by the *Romans* and the *Græcians*.

Ille meos oculos comprimat, Ille tuos. Ovid.

ἄνε καὶ ἀφῆσεν τοὺς ὀφθαλμοὺς αὐτοῦ. Homer. Iliad. 11.

Secondly, they washed the body being dead. *Tabitha died, and when they had washed her, they laid her in an upper-chamber, Act. 9. 37.* The *baptization* or washing at such a time was threefold. The first was *ἁλίσματα* *απο νεκρῶν*, *Eccles. 34. 26.* A washing from the pollution contracted by the touch of a dead carcass; that it haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The second was *ἁλίσματα ἑξ νεκρῶν*, a *baptization* or washing of the dead Corps it self. Thus *Tabitha* was washed:

washed: neither is the word βαπτισμός, unusually applied to common washings, as Mar. 7. 4 we read of the washing of cups, pots, vessels, tables, the Greek is βαπτισμός. The first of these washings was proper to the Jews: this second in use with Jews (a) Christians, and (b) Heathens: the third (which was βαπτισμός τῶν τῶν νεκρῶν, a baptism for the dead, 1 Cor. 15. 9. proper to some amiss-led Christians. It may be demanded, what manner of Baptism this was? with submission of my judgment, I understand this place with S. Ambrose of a sacramental washing, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious Corinthians with their own quills, and prove the Resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custome of baptizing the living for the dead, were vain and bootless, if there were no resurrection, and therefore the Apostle useth an emphatical distinction of the persons, in the next immediate verse, saying, why are we also in jeopardy every hour? he inferreth the resurrection by force of a double argument; the first drawn from their superstitious baptism for the dead: the second, from the hourly jeopardy and peril wherein we, that is, himself and other Christians are. So that as that Father noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was (d) Vicarium tale Baptisma (as Tertulian calleth it) in use among the Marcionites, is evident

a Tertullian.

A polog. c. 47. 1r.

Euseb. hist. lib.

7. c. 17.

b Corpique la.

vans frigentis

Et uenit Virg.

lib. 6. Æneid.

c Ambros.

1 Cor. 16 29.

a Tertul. lib. de
resur. carnis.

dent, yea, and among the (e) *Corinthians* also: the manner thereof is thus described: (f) *When any Catechumen* died, some living person placed under the bed of the deceased, they came unto the deceased party, and asked him whether he would be baptized: then he replying nothing, the party under the bed answered for him, saying that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.

The third ceremony used by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Egyptians*, for we find *Joseph* to be the first that practised it, *Gen.* 50. 2. The *Egyptian* manner of *embalming* was thus: (g) they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odors: then filled they the bowels with pure *Myrrh* beaten, and *Cassia*, and other Odors (except *Frankincense*) and sewed them up. After this they seasoned the corps hidden in *Nitre* seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the *Egyptians* often used instead of glem. The *Greeks* termed this *νεκρῶσις*. And the use thereof was for the preservation of the body, that it might not putrifie; and therefore when the Funeral Obsequies were not long delayed, they used another kind of *embalming*, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed (h) *ἐνταφίσις*. This was used toward our Saviour Christ, *John* 19. 40.

Sometimes they did use to burn the corps, preserving onely the bones in some urn or pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Jews* if they

*Epiphanius de
Corinthian ha-
res.* 28 *Chrylostomus*
1 Cor. 15.

*Herodotus. En-
terp.*

h *Usserianus*
tamen
*τοῦ ἐντα-
φίσις*
in scripturis
lata significa-
tionem, ad deno-
tandum utrum-
que con-
ditum. *Imo*
ἐνταφίσις.

occurret. Gen.
50. 26. pro eo.
quod in Hebr.
וַיִּתְּנוּ
Et aromatibus
condiverunt.

ז' אמונה
טל שש

Talmud Seder.
Maz. in Bavab.
athra. cap. 6.

קבר
מטה

בונים

גל

זכרון
לכבוד

Memoria ejus
fit in benedi-
ctione.

נשחית

חמה צורה

בנו עין

אא מלה

Sheindel in

גל

received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock, (*i*) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to roll a great stone to the mouth of the cave. The cave or vault itself they termed from the act of burial, (*k*) *Keber*, which signifieth a place of burial, or from its form, (*l*) *Magnara*, a den or cave. These several cells or receptacles in which the body was laid, they called (*m*) *cucim*, graves, *tombs*: and the stone they named (*n*) *Golel*, a rolling stone. This giveth great light to that in the Gospel. Joseph took the body of Christ, and wrapped it in a clean linnen cloth, and put it in his new tomb, which he had hewn out in a rock, and rolled a great stone to the door of the Sepulchre, Mat. 27. 59, 60. These caves or vaults the wealthier sort would paint, garnish, and beautify at the mouth or entrance of them: hence cometh that phrase, *Sepulchra dealbata*, painted tombs. As often as they had a occasion to mention or speak of any friend deceased, they used that in the Proverbs, *The memory of the just is blessed*, Prov. 10. 7. Hence the Rabbies, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *N. Benedicta memorie*, *N. such or such a one of blessed memory*.

But their usual Epitaph or inscription upon their Sepulchers, was, (*p*) *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

The

The latter *Jews* have been strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange country, out of the promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages*, under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assign three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 14. 17. And a *cup of consolation*, *Jer.* 16. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow: some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their

q Solom. Jarchi. Gen. 47. 29

r Gentes, quasdam corporis partes ac vulnerabant, vel alias incidbant atramentumque superponebant, quod in cultum demonum suorum fiebat, praeputur ergo ne ullo pacto sicut gentes ferirent carnes suas; quemadmodum sacerdos Cybele & dea S. rorum, ut refert Lucianus P. pag. Deut. 14. 1. Unguibus ora foror fadans & pectora pugnis Virg. lib. 4. Aeneid.

superstitious worship, and therefore it is forbid, *Duet.* 14. 1. *Secondly, making themselves bald*, which was done divers manner of ways; either by *shaving their hair*, or *plucking it off* with their hands, or by *impoysoned plaister to make it fall off*. Other Nations were wont to shave off the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custome, was likewise forbidden in *Israel*, *Duet.* 14. 1. *Thirdly, going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby that they were *unworthy the ground on which they went*. *Fourthly, going bare-footed* for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special sign of sorrow and shame, *The Seers shall be ashamed*, &c. they shall all cover their lips, for they have no answer of God, *Mick.* 3. 7. If it be demanded, how they covered their lips? It is thought they did it (1) *by casting the skirt of their cloak, or garment over them*. *Sixthly, (u) renting their cloaths*. *Seventhly, putting sackcloth about their loyns*, *Gen.* 37. 34. These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, Minstrels*, who with their sad tunes inclined the affections of the people to mourning. (x) Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funeral of Noblemen, or old men, they used a *trumpet*: at the funeral of the common people, or children, they used a (y) *pipe*. In this respect it is said; *That Jesus, when he raised Jairus his daughter, cast out the Minstrels*, *Mat.* 9. 23. *Secondly, women hired to sing* at burials for the same purpose, and likewise by outward

ſ Seſſis ſratri
impoſuere ca-
pillis. Ovid.
Met. 3.

ſ D. Kimchi &
Aben. Eſra P.
Frag. Lev. 14.
45.
u Seiffaque Po-
lyxena palla.
Juvenal. Satyr.
10.

x Majoris ata-
tis funera ad-
tubam proferre
ſolebant: mino-
ris vero atatis
ad tibias. Ser-
vius. Æneid.
lib. 5.

y Tibia cui re-
neros ſuetum
deducere ma-
nes. Lege
phrygum meſta-
ſtatur. Theb.
ib 6. ver. 121.

ward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women, &c. and send for skilful women*, Jer. 9. 17. These the Romans called, *Præficas*, *quasi in hoc ipsum præfectas*, *Cheif or skilful mourners*.

CHAP. VI.

Of their Oaths.

THe manner of swearing was sometimes by *lifting up their hands towards heaven*; Abraham said to the King of Sodom, *I have lifted up my hand unto the Lord*; that is, I have sworn, that I will not take from a thred, even to a shoe-latchet, Gen. 14. 22. Unto which custome the Psalmist seemeth to allude, Psal. 106. 26. *He lifted up his hand*, that is, *he swore*. Sometimes he that took the Oath did put his hand under the others thigh, which administred the Oath. We read this manner of administration to have been used by Abraham, Gen. 24. 2. and Jacob, Gen. 47. 29. Which ceremony (a) some interpret to be as a *token of subjection*; (b) others as a *mystery of circumcision*, the sign whereof they bore about that place of their body: Others more probably think it to be a *mysterious signification of Christ the promised seed*, who was to come out of Abrahams loyns, or thigh; as the like phrase is used, Gen. 46. 26. the souls that came out of Jacobs thigh. Sometimes also the manner of deposing, was to *stand before the Altar*, 1 Kings 8. 31. Which was also the custome of the (d) Athenians the (e) Carthaginians, and the (f) Romans,

The object of a lawful Oath was, and is, *only the Lord*: whence he that took the Oath was said to *confess*

^a Aben Ezra.

^b Gen. 24. 2.

^c Solomon Farchi, ibid.

^d August. *quæst.*

^e super Gen. 62.

^f Alex. ad. Alex.

lib. 5. cap. 10.

^g Livius dec. 3.

lib. 1. *Tr. Valer.*

^h Max. 1. 9. c. 3.

ⁱ Jures licet &

^j Samothracum,

^k & nostrorum

^l arat. Juvenal.

^m Satyr. 3.

confess unto God, compare *Iſa.* 45. 23. with *Rom.* 14. 11. And the ancient form of imposing an Oath was this, *Give glory to God, Job.* 7. 19. *John* 9. 24. Now God was glorified by an Oath, because thereby there was

g Allium, por-
rum & cepas
inter deos iure
jurando ha-
buerunt Egp-
tiii, *Plin.* lib. 19.
c. 6. Item, Ju-
venal, *Sat.* 15
h ἐν οἷς μάλιστα
τῶν ἄλλων
καὶ καλῶς
ἐρεον Κορβάν
καὶ αὐθιμί.
Inter qua sa-
cramenta, cum

Omnipresence, that he is present in every place: of his *Omniscience*, that he knoweth all secrets: of his *truth*, that he is a *maintainer of truth*, and an *avenger of falsehood*: of his *justice*, that he is willing; and his *omnipotency*, that he is able to punish those that by swear-
ing shall dishonour him, And as the *object of a lawful oath* was onely God: so it is implied, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed; for the Hebrew word שָׁבַע is a Passive, and signifieth *to be sworn*, rather than to swear.

quibusdam ali-
is, etiam ius-
jurandum quod
Corban appel-
latur, enumerat
Joseph, contra
Appian. l. 1.
p. 147.
i Talmud. Hie-
rosolymit. tract.
de votis cap. 10
K' Oseph πι-
συνται, τοῖς
θεοῖς καὶ πατέ-
ρῃς αὐτοῦ
αὐτὴν τινα.
Iurejurando se
obstringunt hu-
ic vel illi homi-
ni nihil se com-
modi prestitu-
ros! Philo Jud.
de specialibus
legib. p. 59.

In corrupter times they were wont to swear by the (g) creatures, but the Jews chiefly by *Jerusalem*, by the *Temple*, by the *gold of the Temple*, by the *Altar*, and the *gift on the Altar*. This gift in Hebrew was termed *Corban*, and it was one of those oaths which in our *Savi-our Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore by the *Altar*, it was nothing; but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matth.* 23. 18. Yea, although *Gods law* enjoined honour, and relief toward parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their parents, they taught they were discharged. Whence, saith their (i) *Talmud*, Every one ought to honor his fa-
ther and mother, except he hath vowed the contrary. And it is evident that the Jews did often by solemn vows and (k) oaths bind themselves, that they would never do good to such, or such a man. We must furthermore know that

that usually to their oaths there was an execration, *ἡ δὲ ὅρα*
or conditional curse annexed, which sometimes was
expressed, as, *if I do not do thus and thus, then the Lord*
do so to me, and more also, 1 Sam. 14. 44. Also 1 Kin. *quicquam tibi*
20. 10. Sometimes it is understood, as, *I have sworn, if*
I take from a thread to a shoe-latchet, Gen. 14. 22. *then*
let the Lord do so to me, and more also; this, or the like, *quemadmodum*
is understood, and maketh the former part of the oath
to sound negatively; as if Abraham had said, *I have*
sworn, I will not take from a thread to a shoe-latchet. In
like manner, *Psal. 95. I have sworn, if they shall enter*
into my rest; that is, *They shall not enter into my rest*
Heb. 3. 18. This helpeth the exposition of that difficult
place, *Mat. 15. 5*. which we read, *(1) By the gift that is*
offered by me thou maist have profit: but if we conceive
it thus, according to the form of the oath *Corban*, *By*
Corban if thou receive any profit by me, and understand
the execration implied: Then let God do thus, and
much more to me; the sense will be thus; *By Corban*
thou shalt receive no profit by me. This exposition is as
agreeable to the scope of the place, as it is to their
form of swearing, and plainly sheweth how the *Pha-*
risees by their traditions transgressed the Command-
ment of God. For God commanded, saying, *Honour*
thy father and Mother. But the *Scribes and Phari-*
sees said; Whosoever should say to father or mother
seeking relief, *By Corban thou shalt receive no profit*
from me, he was discharged.

CHAP. VII.

Of their Writing, Masorites, and
their Work.

WRiting in no Nation came to its perfection on a sudden, but by degrees: The Opinions of the Ancients concerning the Authors and Inventers of letters are different. Some say (a) *Cadmus* brought the use of letters into Greece: others say, (b) *Palamedes*: (c) some say, *Radamanthus* brought them into *Affyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had first the knowledge and use of letters.

Phœnices primi (fama si credimus) ausi

Mansuam rudibus docem signare figuris. *Lucan.*

d *Diodor. Sicul.*
l. 4.

e *Plin. l. 7 c. 56*

f *Enseb. prepar.*
Evang. lib. 18.

Others say the (d) *Ethiopians*: (e) others the *Affyrians*. But upon better grounds it is thought, that (f) *Moses* first taught the use of letters to the *Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

g *Diogen. Laert.*
in vita
Cleanthis.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on rinds of trees, whence *Liber*, signifying originally a rinde of a tree, is now used for a book: (g) some wrote on tile-stone with a bone instead of a pen; some on Tables; this last was chiefly in use among the *Jews*, the *Decalogue* was written in two tables. Again, write these things upon a table, *Esay* 30. 8. *ὡς ἐν πίνακι*, saith the *Septuagint*, as if the writing-tables at that time were made of Box-trees. They used not then

pens

pens or quills, but a certain instrument or *punch*, made of Iron or Steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters, and broad at the other, for the scraping or blotting out what had been written: whence sprang that Proverbial speech: *(h) Invertere stylum, to unsay what he had said, or to blot out what he hath written: Scribe stilo hominis: write with the pen of man, Esay 8. 1.* Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was *ten cubits* broad, and *twenty* long, *Zac. 5. 2.* This they called *מגילה Megilla* in Hebrew, from *Galal, to roll, Volumen* in Latine, in English a *volumen*, from *volvo, to roll.* In the *volumen* of the book it is written, *Psal. 40. 7.* And Christ closing the Book, gave it to the Minister, *Luk. 1. 20.* the word is *πλῆξας, complicans* folding, or rolling it up: and vers. 17. *ἀπλῆξας, explicans*, unfolding, or opening it. *(i)* These *volumes* were written not with one entire continued writing, but the writing was distinguished into many *spaces* *columns* or *platforms*, like unto so many *Areae*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that *Jer. 36. 23.* When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, &c. These *leaves* were nothing else but such *spaces*, and *platforms* in the *roll*. After this manner the *Jews* reserve the Law written in such *rolls*, and with such *spaces*, in their *Synagogues* at this day.

It is much controverted, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*, to

enquire who the *Masorites* were: Secondly, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that *מסר* *Masar* signifieth *tradere*, to deliver, and *Masor* a tradition, delivered from hand to hand to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margine of the Bible, and those that were the Authors of those *critical observations* were termed *Masoriteæ*, *Masorites*. Concerning these Authors, who they were there are two opinions. Some (*k*) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, the wise men of *Tiberias*. These wise men are thought to have added these *marginal notes* unto the *Hebrew Bibles* (*l*) some time after the finishing of the *Babylon Talmud*, which was about the year of our Lord, 506. This opinion is unlikely for these two reasons. 1. (*m*) Because we cannot find in Histories, the continuance of any Colledg or School in *Tiberias* so long, but rather that *degrees in learning* ceased there within four hundred years after our Saviour his birth. 2. (*n*) In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, (*o*) that the *Nasorites* were that *Ecclesiastical Senate* or *Council* held by *Efra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for the reformation of the Church after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This Council continued at least forty years: for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostile man-

ner.

k Aben Esra vid.
Buxtorf. commen.
Masor. c. 3.

l Elias Levita
in prefat. ter-
tia. l. *Masoreth*
hammasoreth,
in Buxtorf. in
comment.
Masor. c. 7.

m Buxtorf. in
comment.
Masor. c. 8.

o R. Asarias.
R. Gedalia.
Buxtorf. in com-
ment. *Masor.*
c. 11.

ner against Jerusalem, (p) was the last of that Council, p Pirke Aboib.
and that was above three hundred years before the c. 1.
birth of our Saviour. Esra was the President or Chief
of this Council; he was of such repute among the
Jews, that they parallel'd him with Moses, saying,
(q) *Dignus erat Esra, quod data fuisset lex per manus* q Talmud. an-
ejus Israeli, si non præcessisset eum Moses. hedrim, c. 2.
fol. 21.

In the second place we are to consider the work,
what the men of this great Synagogue, being the true
Masorites, did: their work may be reduced to these
particulars. 1. When this great Council was assem-
bled, they, among whom Esra was chief (who was
assisted with the inspiration of God's Spirit) (r) deter- r Euxtorf. in
mined what Books were Canonical, what spurious and comment.
Apocryphal. Secondly, (s) the authentick and Canonical Masor. c. 11.
Books, were purged by them, of all errors crept into s Tertull. 1. de
the Text in time of their captivity. Thirdly, they (t) habit. anliebr.
digested the Old Testament into twenty two books, ac Chrysost. hom. 8.
cording to the number of the Hebrew letters. Fourthly, ad Hebræos.
they distinguish'd it into great Sections and Verses; for Irenæus adver.
though the Law was not so confusedly written, hares. lib. 3. c. 2.
without any space or note of distinction between 25. August. de-
word and word that it seem'd all one continued verse, mirab. sacre,
or as the Kabbalists speak, תיבה אחת Theba agnath, script. l. 2. cir-
one word, until the time of the Masorites; yet it was ca finem.
not so distinguish'd into Sections and Verses, as now t Genebrard. l.
we have it. Fifthly, they added their censures and 2. Chronolog
critical observations, concerning the irregularity of
many words, in respect of the vowels and accents.
Sixthly, they numbered the verses, words, and letters
of every Book, to prevent all possibility of corrupting
the Text in future times; for now they say, the gift
of Prophecie should cease. Lastly, they noted the dif-
ferent writing, and different readings for the under-
K k 2 standing

a Sunt illi 10
ces, quæ scriptæ
sunt in textu,
sed non leguntur
nec quas addu-
cit Masora,
Anth. 3, 12.

x Contra hos
disputat Elias
Levita in pra-
fat. 3. l. maso-
reth, hamma-
sores

standing of which we must know, that in the *Hebrew* Text many words are written with more, many with fewer letters, than they are pronounced; (*u*) many words written in the Text which are not pronounced, &c. In the margin the difference is expressed: whence the difference in the Text they term *Ceshib*, *Scriptionem*, the writing; the difference in the margin thy term *Keri*, *Lectionem*, the Reading: because they do read according to that in the margin. (*x*) This difference is thought by some to be a correction of the Bible, according to several copies after their return from *Babylon*: but, that it is of *Divine Authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknown to our Age) and that it was not any correction, but the difference it self primarily and purposely was intended by the *Prophets*, and holy Penmen of the Scripture, evidently appeareth by the diversity of readings in those books which were written by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Ezra*: They being the Authors of their own books, needed no correction at that time, themselves being present, yet in them this different reading is used.

In the third place, the Proposition followeth; namely, *Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents; therefore, the vowels originally were not from the Masorites, but of the same antiquity with their words; and in truth, otherwise thy had been a body or carcass without a soul.*

CHAP. VIII.

*Of Israel's pitching their Tents, or of
their Camps.*

WHiles the *Israelites* wandred thorow the *Wilderness*, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it self, with its *Courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the nearest adjoyning place of habitation might be the convenientest for them) this was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their *Tents*; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church-yard*. The second a *Priviledg-place about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The third, the *body of a City*, wherein the *Townsmen* or *Laitie* dwelt. The form of the whole, is probably thought to be *four-square*, (*) some say *twelves miles long*, and *twelve miles broad*. a Uziel. Num. 2-3.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zebulon*. On the South-side, *Reuben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asher*, and *Naphtali*: and these made up the *outward Camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant spaces like.

b Οὐ δὲν ἴτα
 ὅλλω ἢ πόλει
 μεταίεσθαι
 ἔκαστος ἐν
 ἑαυτῷ ἔκειτο.
 Joseph. l. 3. An-
 tiq. c. 11. p. 97.
 e Tradunt He-
 brai, filios Isra-
 elita castram a-
 rator fuisse in
 circuitu taber-
 naculi ut unum
 milliare inter-
 fuerit (i.)
 spaciū mille
 passuum, & hoc
 erat iter Sab-
 bati, P. Fag.
 Num. 2. 3.

d Maimon. in
 Bethbachirab
 c. 7. feli. 11.

e Ἀνδραπνο-
 ἰχθῦς καὶ
 ταγμα αὐτοῦ
 נכר ער
 חסד
 Quisque juxta
 ordinatam su-
 am aciem.
 g Jonathan U-
 zel Num. 2. 3.

like Streets, where there was buying and selling as in a market, and tradesmen in their shops in (b) manner of a City leading to and fro. This *Camp* is (c) thought to be round a *mile* distant from the *Tabernacle*, that is a *Sabbath* *daies* journey; and this is gathered from *Josh. 3. 4.* where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits*.

After this, pitched the *Camp of Levi*: in the Eastern part *Moses*, *Aaron*, and the *Priests*; in the South the *Cohathites*; in the West the *Gershonites*; in the North the *Merarites*.

In the *middle* was the *Camps of the Divine Majesty*. Unto this *David* alludeth: God is in the middelt of her, she shall not be moved, *Psal. 46. 5.*

After the same manner the parts of the City *Jerusa-lem* were distinguished, when the Commonwealth was settled. (d) From the gate of *Jerusalem*, to the mountain of the Temple, was the *Camp of Israel*; from the gate of the mountain of the Temple, to the gate of the Court (which was otherwise called *Nicanors gate*) was the *Camp of Levi*: from the gate of the Court, and forward, was the *Camp of the Divine Majesty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; three Tribes to one *Standard*: for which reason, the *Church* is said to be terrible as an Army with banners, *Can. 6. 4.* The Hebrew word *Banner*, *ἰχθῦς* καὶ *ταγμα* αὐτοῦ *Caldee* calleth it (f) *Tekes* (a word borrowed of the Greek *τάξις*) order: Whence the *Apostle* taketh his phrase, Every man in his own order, *1 Cor. 15. 23.*

Every banner was thought to be of 3 colours, (g) according to the colours of the precious stones in the breast-plate, bearing the names of their *Patriarchs*. But

this

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve*: and *Joseph* there graved on the *Beril* hath here *two Tribes*, *Ephraim* and *Manasses*, unto whom *two colours* cannot be allowed from the breast plate.

Each *Banner* had its several *motto*, or inscription. In the *first Standard* was written, from *Num. 10. 25.* *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (h) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *sign* engraven in it. *Reubens Standard* had the *Image of a Man*: *Judahs* the *Image of a Lion*: *Ephraims* the *Image of an Ox*: and *Dans* the *Image of an Eagle*.

These same *four creatures* are used by *Ezekiel*, *Ez. 1. 10.* to describe the nature of *Angels*. Every *Cherubim* is said to have *four faces*: the *face of a man*, to shew his understanding; of a *Lion*, to shew his power; of an *Ox*, to shew his ministratory office; of an *Eagle* to shew his swiftness in the execution of *Gods* will. The same description of *Angels* you may find, *Rev. 4. 6.*

By the same *four*, in the opinion of many of the (k) *Fathers*, are shadowed forth the *four Evangelists*. The *man* shadowed *S. Matthew*, because he begins his *Gospel* with the Generation of *Christ*, according to his humanity: The *Lyon* *S. Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the Wilderness, *Vox clamantis in deserto*: The *Ox* *S. Luke*, because he beginneth with *Zacharias* the *Priest*: and the *Eagle* *S. John*, who soaring aloft beginneth with the *Divinity of Christ*.

Thus have we seen how they pitch'd their camps, their *marching* followeth: and here we are to consider, first, their *marching in their journeys* thorow the Wilderness. Secondly, their *marching in their battels*.

h Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Judah leonis: in vexillo Ephraim imaginem boni: in vexillo Dan, imaginem aquile. P. Fag.

Numb. 2. Aben Ezra, ibidem.

i Angeli ex hoc versu definiti possunt: sunt enim spiritus in-

telligentes, ut homo, potentes ut Leo, ministratorii ut Bos, ceteros ut aquile. Tremell. in Ezek. 1. k Hieronym. ad inisium sui commentarii in Mat. II. Gregor. homil. 4. in Ezek. ab Hieronim. dissentit. D. Augustinus in Matthaeo. Marco, nam in Leone Matthaeum, Marcum, in homine putat adumbratum. August. de cop. sensu Evange-

list. l. 1. c. 6.

Cono.

Concerning their *marching in their journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the Cloud, which conducted them: the manner thereof is described, *Numb. 10.* and summarily we may view it thus: when God took up the Cloud, Moses prayed, and the *Priests* with Trumpets blew an alarm, then *Judab* the first Standard rose up, with *Issachar* and *Zebulon*, and they *marched foremost*: then followed the *Gershonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the Trumpets sounded the second alarm, then *Reuben*, *Simeon*, and *Gad* rose up. and followed the *Tabernacle*, and after them went the *Kobathites*, in the midst of the *twelve Tribes*, bearing on their shoulders the *Ark*, *Candlestick*, *Table*, *Altar*, and other holy things. At the third alarm rose up the *Standard of Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Psa. 84. 2.* Before *Ephraim*, *Benjamin*, and *Manasses*, stir up thy strength, and come and save us. At the fourth alarm, arose the *Standard of Dan*, *Asher*, and *Naphtali*: and to these was committed the care of gathering together, the lame, feeble, and sick, and to look that nothing was left behind: whence they are called the *gathering Host*, *Josh. 6. 9.* unto this *David* alludeth: when my Father and my Mother forsake me, the Lord will gather me, *Psa. 27. 10.*

Concerning their *marching in War*: First, the *Priests* sounded the alarm with Trumpets, *Num. 10. 9.* this they termed: (1) *Therugnab*. Secondly, one *Priest* was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut. 20. 2.* him they cal-

חֲרֻעָה
Clangor, Vociferatio. Hebr. i
duplicem clangorem esse flaturum alterumque vocari.
חֲקִיעָה
alterum חֲרֻעָה
quorum ille equabilis est vox, hic citius conmiscusque fragor, ille ad convocandos citius, hic ad accendendos militum animos facit.

called *Unctum belli*, the anointed of the battel. Thirdly, they marched on by five and five in battel-array, *Exo.* 13. 18. so the (u) Original signifieth in that place. חמשותף

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. *They were to offer peace unto all Forreigners, and Canaanites, Dent. 20. 10.* And this is clearly signified *Josh. 11. 19.* There was not a City that made peace with the Children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in-battel. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel* must not seek their peace, *Dent. 23. 6.*

2. *They were to make covenant with none of the seven Nations, Dent. 7. 2. Exod. 23. 32. & 34. 14.* With Forreigners they might, *Josh. 9. 7.* peradventure you dwell among us, and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was between making peace, and making a covenant? I answer, two-fold. 1. The making of peace was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other whereby life on both sides might be secured. Making a covenant, was a solemn binding of each other, to performance of this mutual promise by outward ceremonies, of (n) cutting a beast in twain, and passing between the parts thereof, *Jer. 34. 18.* as if they would say: *Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant?* Secondly, peace was not concluded by the *Israelites*, but only upon these terms, *That the People should become tributary unto them, Dent. 20. 11.* The making of a cove-

n Hec est causa cur Hebraei Fœdus facere dicant ברו חכרי
(i) Dividere, aut dissecare fœdus, quem admodum apud Latinos, dicitur percussere fœdus, quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim ferebat porcum filice, dicens, sic à Jove feriasur is, qui sanctum hoc fregerit fœdus, ut ego hunc porcum ferio, *Livius, Decad. 1. l. 1. p. 17.*

nant was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josh. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all, and make a covenant with none.* Secondly, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not *peace simply*, but a *covenant*. *Make a league with us, Josh. 9. 6.* Thirdly, It saveth that common Objection made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus: *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c.* I say it saveth that Objection: because if we diligently observe *Joshua's* practise, we shall find *unadvised Oaths* to be so far, and *only so far binding*, as they agree with *God's words*. *God's word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; Thus far therefore the *covenant was still of force*. *God's word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*: here the *covenant was not of force*, and therefore *Joshuah* made them *hewers of wood, and drawers of water*, which is a kind of tribute in the language of the Scripture, a tribute of the *body*, though not of the *purse*: in which sense the *Ægyptian Task-Masters* are in the Original called *Tribute-masters, Exod. 1. 11.*

CHAP. IX.

Their Measures.

Masures in use among the Hebrews, and so among all other Nations, are of two sorts: some *Mensura applicationis*, measures of application, as, a span, a cubit, a yard, and the like. Secondly, *Mensura capacitatis*, measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) אַצְבָּע *Etsbang*, *Digitus*, a finger, an inch. (a) It containeth the breadth of six barley corns joyned together where they are thickest: though in round-reckoning it goeth for an inch, yet in accurate speaking * *four fingers make three inches*. Of this there is mention, Jer. 52. 21.

^a Arias Mont.
Thubal Cain.

* Quatuor digiti
constituunt
tres pollices.
Fran. unius
in Ezek 40. 5.

Palmus, This was two fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of four fingers, (i.) *three inches*, the Hebrews term it, טַחַם *Tophach*, the Greeks *παλασίδα*: the greater is termed *זֶרֶת* *Zereth*, by the Greeks *σπυθαμή*; in Latine *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a *span*.

פֶּגַם *Pagnam*, *Pes*, a foot. It containeth (b) *twelve inches*.

^b Quatuor Palmi
constituunt
unum pedem.
Pet. Mart.
1. Reg. 6. 4.

אָמָה *Amma*, *Cubitus*, a Cubit. We shall find in Authors mention of four kinds of Cubits. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, or half a

a yard, it is called the *common Cubit*. 2 *Cubitus sacer*, An *holy Cubit*, this was a full yard, containing two of the *common Cubits*, as appeareth by comparing 1 *King*. 7. 15. with 2 *Chron*. 3. 15. In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five and thirty cubits* high: which, together with the basis, being one ordinary cubit high, *doubleth the number*: so that the first Text is to be understood of *holy cubits*; the second of *common cubits*. 3 *Cubitus regis*, the *Kings cubit*; this was (c) *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut*. 3. 11, *Onkelos* doth improperly term it, *cubitus regis*, the *Kings cubit*. Lastly, there was *cubitus geometricus*, A *geometrical cubit*, it contained *six common cubits*, (d) and according to these *cubits*, it is thought that *Noah's Ark* was built.

* Herodot lib. 2
in descrip. Bab.

d Orig. hom. 2.
in Genes. li.
Aug. de Civit.
sat. Dei lib. 15.
cap. 27.
e Quinos pal-
mos.
f Sex palmos.

Some make the difference between the *cubit of the sanctuary*, and the *common cubit*, to be thus; The *common cubit*, they say, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

וֶחֱבֵל Chebel, *Funiculus*, a *line or rope*. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the inheritance it self. *The lines are fallen to me in pleasant places*, *Psal*. 16. 6. That is, mine inheritance.

קנה Kaneh, *Arundo*, the *Reed*. The use of this was to measure buildings; the length thereof was *six cubits* and an *hand-breadth*, *Ezek*. 40. 5. The cubits in this place are * interpreted *Kings cubits*: it was less liable

* Thielius in
Banc. locum.

to

to deceive than the *Rope*, because it could not be shortened or lengthened, by shrinking or stretching: hence the *Canon* or rule of the *holy Scripture* is mytically typed out by this *Reed*, *Ezek.* 40. and *Revel.* 21, 15.

To these may be added other *measures*, wherewith they measured their *ways* and *walks*. The least of these was צעד *Tsafad*, *passus*, a pace.

Στάδιον, *stadium*, a furlong. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so, *στάδιον*, from *standing*, because *Hercules* ran so much ground before he stood still. g *Isid.*

Milliarium, a mile; It containeth with us a thousand paces, but much more among the *Hebrews*. Their word בורא *Barab*, translated often *Milliarium*, properly signifying a *dinner* or *meal*, and being applied unto *journeys*, *walks* or *ways*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen.* 35. 16. When there was (כברת הוצר *Cibrath, baarets*) about half a daies journey of ground. The *Greek* in that place hath an uncouth word χεβερδαι; doubtless it was made from the *Hebrew's* *Cibrath*, and signifieth half a daies journey.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of two sorts; some for *dry things*, as *Corn*, *Seed*, &c. Some for *liquid things*, as *Wine*, *Oyl*, &c. In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hens eggs-shells of a middle size*.

In my paralleling of them with our measures, where I speak of *Bushels*, *half-Bushels*, *Pecks*, &c. I

am to be understood according to *Winchester measure*, as we phrase it: such a bushel contained eight gallons. Where I speak of gallons, pottles, quartis, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a Arias Mont.
Thubal Cain.

קב, *Kab, Kabus, a Kab.* (a) This contained *twenty four eggs*, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *fourth part of a Kab*, 2 Kings 6. 25. The famine in *Samaria* was so great, that a *fourth part of a Kab of Doves dung* was sold for five pieces of silver. The *Rabbines* have a Proverb, that (b) *ten Kabs of speech descended into the world, and the women took away nine of them.*

ו עשרה קבין

ו ירדו

רעולם

השעתי ושל

נשים

Vid. Buxtorf.

Lexic. in קה

* Alsted. præcog.

theol. l. 2. p. 588

c Vide Buxtorf.

Lexic. in קב

ex opere R. Al

pbes. tractat. de

Fasch. chap. 5.

fol. 176.

omer. It contained * *one Kab and an half, and a fifth part of a Kab*; that is, *three pints and a half pint*, and a fifth part of an half pint. It was the *tenth part of an Ephah*, *Exod. 16. 36.*

סאה *Seah, sator, a Satum*; The *Latine Interpreters* commonly render it by *Modius*. It contained (c) *six Kabs*, that is a *Gallon and half*. We translate the word, in general, a *measure*: To-morrow this time, a *measure* (that is, a *Satum*) of fine flower shall be sold for a *Shekel*, 2 Kings 7. 1.

d Arias Mont.

Thubal. Cain.

אפה *Ephah*. It contained (d) *three Sata*, that is, *half a bushel, and a pottle.*

e Ephiph. de-

mensur. Cy

Ponderib.

לתב *Letbec*. It contained (e) *fifteen Modios (i.) Sata*; that is, *two bushels, six gallons, and a pottle*. Mention of this is made, *Hos. 3. 2.* It is there rendred in *English, half an Homer.*

חמר *Homer*. It is so called from חמר *Chamor, Asinus, an Ass*, because this measure contained so much grain or corn as an *Ass* could well bear. It contained *ten Ephahs*, *Ezek. 45. 11.* that is, *forty five gallons or five bushels, and five gallons.*

Cor.

כור *Cor, Cornus*. The *Cor*, and the *Homer*, were of the same quantity, *Ezek. 45. 14*. It was not only of liquid things, *Luke 16. 7*.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לוג *Log*. It contained (f) *six egg-shells*. It was of the same quantity as the *fourth part of a Kab*, half a pint.

f Buxtorf, in loco superius citato.
g Buxtorf, ib.

הין *Hin*. It contained the quantity of (g) *seventy two egg-shells*, so that it was of our measure *three quarts*.

בא *Bath*; באר, *Bathus*, the *Bath*. It was of the same capacity with the *Ephah*, the tenth part of an *Homer*, der it *Cadus*. (h) *Hieron* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus* 45.

h Hieron, Ezek.

Ezek. 45. 14. The *Latine Interpreters* commonly render *liquidus vocatur Bathus, siue Vadus*. I sometimes thought there had been some error in the print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both באר, and באס, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, a *measure*, *Luk. 16. 6*. It contained *four gallons and a half*.

All these measures were proper to the *Hebrews*: I find three others mentioned in the *N. T.* taken from other Nations.

סֶסְטַרְיוֹס *Sextarius*. We *English* it, in general, a *Pot*, *Mar. 7. 4.* (i) It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii equabant Romanos duodecim*. In probability we are to understand the *Roman* measure, so that it contained *six eggs*, that is, *half a pint*.

i Alsted, præcog. Theol. p. 561.

Χοῖνιξ.

Χοῖνξ, *Chenix*, a measure, *Rev.* 6. 6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*: *Super Chanice non sedendum*. That is, *we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow*. It contained (k) four *Sextarii*, that is, a *Quart*.

k *Budans de
asse. lib. 5.*

Μετρηξ, *Metretes*, *Joh.* 2. 6. It is translated a *Firkin*. It was a measure in use among the *Athenians*. (l) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, so that it contained four Gallons and an half.

l *Budans de asse.
lib. 3.*

CHAP. X.

Their Coyns. First of brazen Coyns.

THat they might have just *Coyns* and *Weights* they weighed both them and their weights by *Barley-corns*.

Διηνδρ, *Minutum*, a *Mite*, *Luk.* 21. 20. *Mar.* 12. 42. The latter *Hebrew* call it פרוטל, the *Syriack* ܐܫܬܐܢܐ (i. *Osta-na*, the eighth part of *Affarium*.) (m) It weighed half a, barley-corn. It valued of our mouy, three parts of one c.

פרוטל
משקל חצי
שעורק

Moses Kotsenf.
f. 124. col. 4.

Κοδράντις *Quadrans*, a *Farthing*. It was a *Roman coyn*, weighing a grain of barley; it consisted of two mites. The poor *Widow* threw in two mites which makes a farthing, *Mark* 12. 42. By consequence it valued of ours c. $\frac{1}{2}$.

Ασδριον, *Affarius*, vel *affarium*. It was a *Roman coyn*, weighing four grains. The *Rabbins* call it אסר אסר, and say, that it containeth * eight mites. Of this we read, *Mat.* 10. 29. Are not two Sparrows sold for (an *Affarium*?) our *English* readeth it, for a farthing? It valueth of ours, in precise speaking, q^r---q.

* *Draſius, in
praet. Luc.
12, 59,*

Their

Their silver Coyns.

גֶּרָה *Gerah*. It was the twentieth part of the shekel of the Sanctuary; *A shekel is twenty Gerahs*, *Exod 30. 13*. It was the least silver coyn among the *Hebrews*; it valued of ours 1 d. ob.

אָגֶרָת *Agorath*: We English it in general, a piece of silver, 1 *Sam. 2. 36*. But it appeareth by the *Chaldee paraphrase*, that it is of the same value with *Gerah*; that *paraphrase* renders both אָגֶרָת *Megna*; by the *Greek* they are both rendred ἑξάς the value thereof therefore is 1 d. ob.

כֶּשֶׁתִּית *Keshitah*. The word signifieth a lamb, and is used for a certain coyn among the *Hebrews*, on the one side whereof the Image of a lamb was stamped; our *English* reads it in general, a piece of money. *Jacob* bought a parcel of a field for an hundred pieces of money, *Gen. 33. 19*. In the original it is, for an hundred lambs. But it is apparent, that *Jacob* paid money; for *S. Stephen* saith, he bought it for money, *Act. 7. 16*. In the judgment of the *Rabbines*, it was the same that "Obolus, ° twenty of them went to a shekel; so that the value thereof was 1 d. ob.

אֶרְגֵּנְטֵּוּס *Argenteus*, a piece of silver: as the *Romans* numbred their sums by *Sesterces*, inasmuch that *Nimmus* is oftentimes put absolutely to signifie the same as *Sesterius*: So the *Hebrews* counted their sums by *shekels*, and the *Grecians* by *Drachma*: Hence *Argenteus*, a piece of silver, being put absolutely in the Bible, if mention in that place be of the *Hebrew* coyns, it standeth for a shekel, and valueth 2 s. 6 d. if it stand for the shekel of the sanctuary: if it stand for a common shekel, then it valueth 1 s. 3 d. But if mention be of the *Greek* coyns, as *Act. 19. 19*. then it signifieth the *Attick Drachma*, which valueth of our money 1 d. ob.

ΔΕΣΜΥΔ, *Luk. 15. 8*. (p) It was a quarter of a shekel, and thus by consequence it valued of ours 7 d. ob.

ΔΙΔΕΣΜΥΝ, *Didrachmon*, *Mat. 17. 24*. We English it

n R. Solom.
Gen 33. 19. It.
R. David. in
lib. radic. It.
Levi ben. Gers.
Gen. 33. 19.
o Drus. ad dif.
sic. loca. Gen. p.
119.

p Breerwood
de nummis.

הוינ דרדינ

tribute money: The *Syriack* readeth (q) *Duo Zuzim*; now that coyn which was termed *Zuz* by the *Hebrews*, was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 s. 3 d.

Stasis, Stater. We English it a piece of money at large, but it contained precisely two *didrachma's*. For the *tribute money* to be paid for each person, was *Didrachmum*, as is evident, *Mat.* 17. 24. and this *Stater* was paid for two, namely, for *Christ* and *Peter*, the value of it therefore was, 2 s. 6 d.

Δνδρεον, Denarius, a penny. This was their *tribute money*, *Mat.* 22. 19. There were (r) two sorts of pence in use among them: the *common penny*, which valued of ours 7 d. ob. And the *penny of the Sanctuary*, which valued 1 s. 3 d. For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum* or half *shekel* was formerly paid by the *Israelites* (s) every year after they were 20 years old; towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this money from the *Temple*, and changing it into a *tribute* for his own *Coffers*, did in truth take away from God that which was God's. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto Cæsar, or not?* *Christ* answereth, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.* (t) This very *tribute* afterward was paid by the *Jews* toward the *Roman capital*, by virtue of a Decree made by *Vespasian*.

r Tremel, Mat.
22. 19.
s Aben Efr. Ne-
hem. 10. 32.
t Joseph de
bello, lib. 7. cap.
16.

וה דרדינ
שקל כסף
Elias Thibit.

וה *Zuz*, It was the (u) fourth part of a *shekel* of silver: it valued therefore of ours, 7 d. ob.

שקל *Shekel, Siclus*, a *shekel*: it was twofold; *Siclus regius*, the *Kings shekel*, of common use in buying and selling, it valued 1 s. 3 d. And *Siclus Sanctuarii*, the *shekel of the Sanctuary*, it valued 2 s. 6 d.

The

The *shekels* of the *Sanctuary* were of two stamps. The one was always in use among the *Jews*: the thirty pieces of silver which *Judas* received, are thought to be 30 *shekels* of the *Sanctuary*. It had stamp't on the one side, the pot of *Manna*, or as others think, *Aarons censor* or *Incense-cup*: the inscription on this side was ישראל שכל *Shekel Israel*, The *shekel* of *Israel*: on the reverse side was stamp't *Aarons Rod* budding, with this inscription about the Coynt ירושלים הקדושה *Jeruschalaim hakeduscha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Christian Faith*, (†) changed their *shekel*, and on the first side stamp't the *Image of Christ*, with *ω* at the mouth of the *Image*, and *ι* in the pole, which three letters made his name *Jesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיח בן דוד בא בשלום, ואור מארם עשוי ח (i.) *Messias rex venit cum pace, & lux de homine facta est vita*. In some Coynts, for the latter clause of that inscription is read אדם עשוי אלוהים (i.) *Deus homo est factus*.

† Alsted præcog.
Theol. p. 550.

The *King's shekel*, in *David* and *Solomon's* time, had stamp't on the one side, a kind of a *Tower* standing between *יור* and *מלם*, and underneath was *יור הקרש*. The whole inscription was, *Jerusalem urbs sanctitatis*: On the reverse side, the rundle was filled with this *Hebrew*, יבנו שלמה המלך דוד חמלך (i.) *David rex, & filius ejus Solomon rex*.

The *shekel* again was divided into lesser Coynts, which had their denomination from the parts thereof. Thus we read of the half *shekels*, *Exod.* 30. 13. The third part of a *shekel*, *Nehem.* 10. 32. The quarter of a *shekel*, *1 Sam.* 9. 8.

Their Gold Coynts.

זאב *Zabab*. The *English* reads it, a piece of gold, *2 Kin.* 5. 5. By it is meant, that which elsewhere is called

u Σίκλοι χρⁱ-
 λιοι, &c.
 x Breerwood
 de nummis.

Siclus auri, a shekel of gold, 1 Chron. 21. 25. Hence the one thousand seven hundred *pieces of gold* mentioned, Judg. 8. 26. the Greek renders 1, 00, (u) *shekels of gold*. (x) The weight of this Coyn was two *attick drams*, the value 15 s.

y Breerwood
 de nummis,

אדרכין *Adarcon*, of this we read, *Efra* 8. 27. It was also called דרמסון *Drachmon*, of which we read, *Efra* 2. 69. Both these names seem to denote the same coyn; if not, yet both were of the same weight. The Greek interprets them both by δραχμή, and our English accordingly renders both, a *dram*, which must be understood of the *drams* in use among the *Hobrews*, weighing two *Attick drams*. From the Greek δραχμή *Drachmon* seemeth to have had its name. (y) He conjectureth not amiss, who thinketh that *Adarcon* was so called, quasi *Daricon*, which was a certain coyn of gold in use among the *Persians*, and from King *Darius* (whose Image one side thereof bore) was named *Daricon*, and x amongst the *Chaldeans*, is often prefixed before a word, as ד is amongst the *Hebrews*. The value of this Coyn was of ours 15 s. Their sums.

Their sums were two מנח *Maneh*, μνα *Mina*, a *Pound*. In gold it weighed one hundred *shekels*. This appeareth by comparing these Texts, 1 Kin. 10. 17. Tres מנח *Manim* three pound of gold went to one shield. Now we read, 2 Chron. 9. 16. Three hundred *shekels* of gold went to one shield. The name *shekels* is not expressed in the Original, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a numeral signifieth so many *shekels of gold*; and so *Argentum* in like manner. The weight thereof then being 100 *shekels*, it followeth, that the value was 75 l. In silver, their *Maneh* weighed 60 *shekels*, Ezek. 45. 12. so that it valued 7 l. 10 s. Note, that (z) *sheindler* was deceived.

z Sheindler in
 722

ved in saying, that the price or value of the *Maneh* was changed in *Ezekiels* time, because it then valued 60 *shekels*: for the difference is not between the sacred & profane *Maneh*, as *Sbeindler* conceives, but between the *Maneh* of gold, which was valued at 100 *shekels* always, and the *Maneh* of silver, which weighed 60 *shekels*, according to the forequoted place in *Ezekiel*.

The second sum was *תכ* *Cicar*, *Talentum*, *A Talent*. This, if it were of silver, it contained in weight 3000 *shekels*. For, those two verses being compared together, *Exod* 38.25, 26. sheweth, that six hundred thousand men paying every man half a *shekel*, the whole sum amounted to an hundred talents; whence it followeth, that a talent of silver amongst the Hebrews. was 375 *l*. But a talent of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 *l*.

In this tract of their Coyns we are to know three things. First, that as the *Romans*, in the former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Masse* or *Billot* they weighed out in their payments, and afterward *Æs signatum*, coyned metals. so the Hebrews though at last they used, coyned money, yet at first they weighed their money uncoyned; *Abraham* weighed to *Ephron* the silver, *Gen.* 23. 6. Hence the *shekel* had its name from *שקל* *shakal*, *ponderare*, *librare*, to weigh, or put in the ballance. Secondly, as the coyned *shekel* was twofold, one for the use of the *Sanctuary*; the other for the use of the *Commonwealth*; and that of the *Sanctuary* was double the price of the other; so the weight of the *shekel* to be distinguished after the same manner; the *shekel* of the *Sanctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For example, *Goliath* spears head weighed 600 *shekels* of the *Sanctuary* *1 Sam.* 17.7. that is, twenty five pound weight: *Abisalom's*

haire.

hair weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, four pound weight and two ounces. Yea, the sums which I have reckoned only according to the Sanctuary, in common use, according to the King's weight, they abate half their value.

3. The lesser coyns were in general termed *κέρματα*, or in the singular number *κέρμα*, Job. 2. 15. The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from coyns. Upon the first of the mon. Adar, Procla. was made throughout Israel, that the people should provide their half shekels, wch were yearly paid toward the service of the Temple, according to the commandment of God, Ex. 30. 12: On the 25. of Adar, then they brought tables into the Temple (that is, into the outward Court where the people stood) on these tables lay these *κέρματα*, or lesser coyns, to furnish those who wanted half shekels for their offerings, or that wanted lesser pieces of money in their payment for oxen, sheep, or doves, which likewise stood there in a readines in the same court to be sold for sacrifices: but this supply of lesser coynes was not without an exchange for other money, or other things in lieu of money, and that upon advantage. Hence those that sat at these tables, as chief bankers or masters of the exchange, they were termed *Κερματισται*, in respect of the lesser coyns which they exchanged; in respect of the exchange it self, they were termed *Κολλυβισται*, for (c) *Κόλλυβις* signifieth the same in Greek as *Cambium* in Latine, whence those Letters of exchange, which the Latines call *Literas Cambii*, the Greek call *σύμβολα κολλυβιστικὰ*, Tickets of exchange: in respect of the Tables at which they sat, they are termed by the Talmudists *סולחנין*, *Schulcanim* from *שולחן* *Schulchan Mensa*; for the same reason they are sometimes termed by the Greeks *τεμεζίται*, and by the Latines *Mensarii*. These are those changers of money which our Saviour drove out of the Temple.

FINIS.

חזקה לאר הכי

Moses Kotsen.
de Siclis.
fol. 121. col. 2

↳ Moses Kotsen.
ibid.

c *Κόλλυβις*,
inquit Pollux,
est ἀγροικία
ἀλλανγὴν vid.
Dux. Annot. in
N. T. part. al-
ter.

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